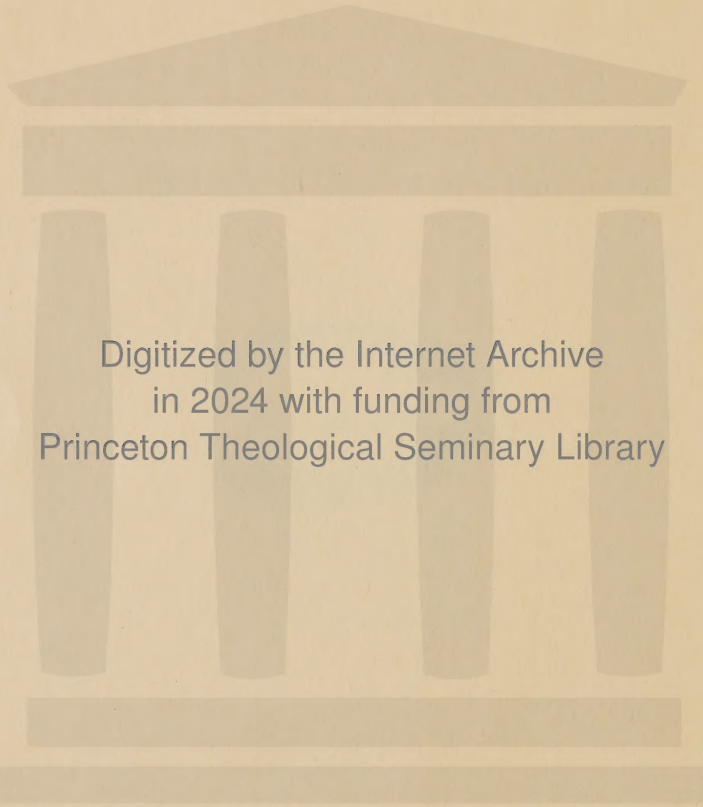
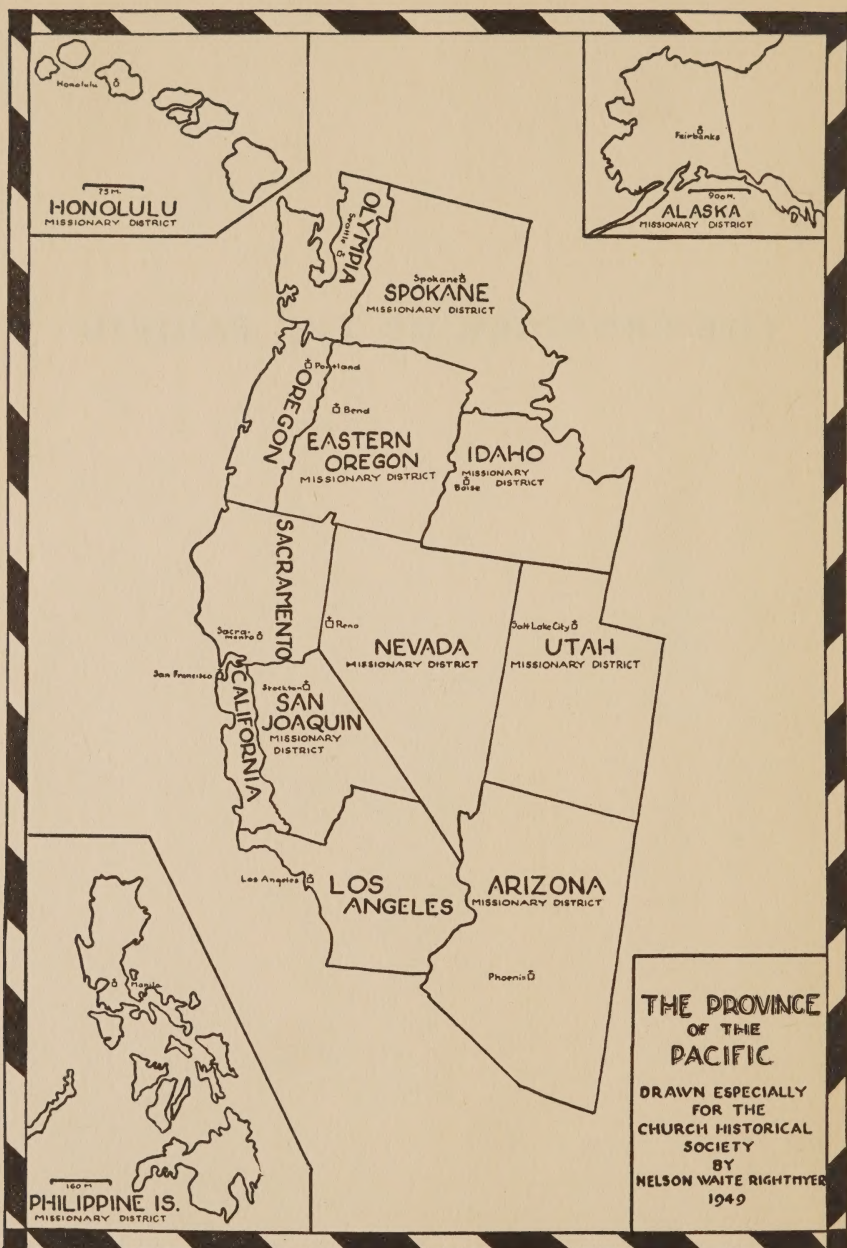


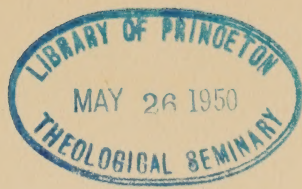
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THE PROVINCE OF THE PACIFIC





T H E

Province of the Pacific

By

Louis Childs Sanford

Late Bishop of San Joaquin

Philadelphia

THE CHURCH HISTORICAL SOCIETY

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TO ALL THOSE, bishops, presbyters, laymen
and laywomen, whose prayers and labors have
developed and strengthened the Synod of the
Province of the Pacific, this volume is dedicated.

A Resolution
OF THE PROVINCIAL COUNCIL
MEETING IN SALT LAKE, UTAH,
April 30, 1945

"Be it resolved: That Bishops Sanford and Parsons with the Secretary be requested to write a brief history of the Province of the Pacific."

THE AUTHOR'S
ACKNOWLEDGMENT

THE WRITING of this book has been a labor of love. The several well-known histories of the Episcopal Church in the United States, Miss Julia C. Emery's *Century of Endeavor*, and the Rev. D. O. Kelley's *History of the Diocese of California*, have documented the background of our provincial organization, and the *Journals* of the General Convention, of the Diocese of California, and of the Provincial Synod, have provided the details of canonical development. Besides his valuable contribution to the text (Chapter I), Bishop Parsons, to whom each chapter has been submitted, has given his helpful criticism, and, where the author's recollection has been uncertain, the Rev. Alfred E. Lockwood, Secretary of the Synod since its institution, has lent his dependable aid. The author confesses his debt to the writers whose books he has consulted, and acknowledges with gratitude the cooperation of the other members of the committee appointed by the Provincial Council.

Louis C. Sanford

FOREWORD

THE AUTHOR of this book has done a great service to the Church on the Pacific Coast in preserving for generations to come the story of the Province of the Pacific. This story is the narrative of the founding and development of the Province year by year, but what is more, it is the remembrance of the lives of many truly great and devoted people who gave themselves wholeheartedly to the building of a strong Province on the Pacific Coast.

Bishop Sanford is peculiarly fitted to tell this story and he has done so in his usual attractive style. He has told it with accuracy, sympathy, and with that ability he has to make history live. Bishop Parsons is responsible for Chapter One. The reader will enjoy this book and will be unwilling to put it down until he has read it from cover to cover.

Robert B. Gooden

PRESIDENT OF THE PROVINCE
OF THE PACIFIC

In Memoriam

LOUIS CHILDS SANFORD

July 27, 1867—August 10, 1948

BISHOP AND DOCTOR

The Province of the Pacific is deeply saddened by the death of Louis Childs Sanford, Doctor, Priest and Bishop, a devoted and loyal member of the Province. For forty years he was a constructive spiritual force in the growth and development of the Church's life and work within the bounds of the Province.

When the General Convention of 1907 set up the eight Missionary Departments, the Board of Missions appointed the Rev. Dr. Sanford as the full time Executive Secretary for the Eighth Department. In 1913 the General Convention supplanted the departmental system with the provincial system. The Primary Synod was held in Oakland in August 1915. The Rev. Dr. Sanford having been consecrated on St. Paul's Day, January 25, 1911, as a Bishop in the Church of God, with jurisdiction within the new Missionary District of San Joaquin, he took his seat in the Provincial House of Bishops. His service as the Secretary of the Eighth Missionary Department had given him an acquaintance with, and an understanding of, the problems, the opportunity, the need, of every unit of the Church within the continental area of the Province. This knowledge made him an influential factor in mapping out the pathway the new provincial system was to take in "lengthening the cords and strengthening the stakes" of the Church in its responsibility as a builder of God's King-

In Memoriam

dom in the rapidly growing and developing area embraced in the geographical bounds of this Province.

In 1921 the Synod elected him as the first representative of this Province on the National Council. This position he held for a full decade. Then canonical restrictions imposed by the General Convention as to the length of service one might give to the Council caused his retirement.

When Bishop Page, President of the Province, resigned to become the Bishop of Michigan, Bishop Sanford was chosen by the Synod as his successor. This office of President he held in successive elections until 1938 when illness forced his retirement.

His gifts of leadership and consecrated devotion to the high purpose of God for the world were recognized, not only within the Province, but in that wider area of the General Church. In 1927 the National Council selected him as one of the deputation it was sending to China to make an inventory and appraisal of the Church's work in that most important missionary field.

It was, however, in the fourteen years of his presidency of the Province that we came to appreciate his service as our guide and leader. At our Synod dinners it was his unfailing and delightful sense of humor that made him such an admirable and enjoyable toastmaster. As the presiding officer of our Synods and Council Meetings, it was his wisdom, tact, patience, firmness, friendliness and, above all else, his deep loyalty and devotion to the Christ and His Church that made an abiding impression upon the minds of the bishops, priests and laymen who sat in those Synods. It was these characteristics that kept the Synods free from discussion, argument or division over the question of churchmanship, and free from distinctly partizan matters that would disturb the unity and peace of the Synod and the Province. This is a legacy we shall cherish and must always preserve.

His final contribution to the Province has been the writing of its history. This required diligent and painstaking research

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in tracing the tiny seed of the provincial idea, as planted in the early years of our American Church, through its germination, slow growth and development, until its fruitage appeared in 1913. Then followed a most careful and exhaustive study of the events in the Province of the Pacific from the first Synod in 1915 across the years to 1948. Fully ninety per cent of this history has been the result of his personal study and writing. It was finished shortly before his death, and will be published not only for its historical value, but as a testimonial to his deep interest in and great devotion to the Province of the Pacific.

The last link in the chain of bishops that composed the House of Bishops at the Primary Synod of 1915 has now been severed, and we can and will believe that our dear companion and friend has joined his associates who have gone before him into the higher service and richer life of the world eternal.

To the dear wife, his constant companion for a full half century, we extend our deep and sincere sympathy in the confident assurance that the Heavenly Father's unfailing strength and comforting love will sustain and uphold her in this her sad and lonely hour.

[Adopted by the Council of the Province of the Pacific, at its meeting on September 29, 1948.]

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Provinces: Ancient and Modern

BY EDWARD L. PARSONS

THAT IS A somewhat ambitious title for a very modest prefatory chapter to the History of the Province of the Pacific. It seemed to the committee in charge of the project that it would be worth-while to introduce that history by a brief sketch of what "provinces" have been in the Christian Church and what they are in other parts of the Anglican Communion today. No one planned them out in the beginning. In those long ago days in which the Christian Church was getting itself organized, there were no Americans around. No one was there to make a survey; no headquarters staff had blue-prints ready for St. Paul to take with him on his missionary journeys, not even when he went to Rome. Canons did not appear for a century or two; and as for a constitution, our forefathers in 1785 were probably the first to think of that kind of definition of the structure of the Church. Dioceses, provinces, patriarchates, came along quite naturally as the Church under the guidance of the Holy Spirit met the constantly shifting needs of its growing life.

Without touching on the question of the origin of the episcopate, there is no doubt but that along in the second century it was taken for granted throughout most of the empire that there would be one bishop in each city; that he would be the chief minister in worship and rule; and that the presbyters were his council. When the number of Christians came to be too many for a single congregation, as must have

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happened very early, the presbyters represented the bishop in the new congregations in celebrating the Holy Communion and other ways. When Christianity spread out into the country districts, country bishops were appointed for the work, but as assistants to, or representatives of, the bishop of the city. Thus the diocese arose.

Development of Ancient Provinces

For the step from diocese to province two very obvious reasons appear. The first is the natural desire as well as the practical necessity for Christians to keep in touch with one another. In earlier days, the itinerant missionaries, apostles, and prophets served as messengers from one church to another, but as there came to be everywhere a settled ministry this need was met by representatives of the churches gathering from time to time. The responsibility for such meetings for mutual counsel would naturally rest upon the bishop of the metropolis—the most important city of an area. Indeed, from the close of the New Testament period on, the great churches began to feel responsibility for the lesser. At the end of the first century the Church of Rome, through Clement, whom later history counts as one of the early popes, writes very vigorously to the Church in Corinth about the way it has been treating its presbyters. The country churches looked to the city, the city churches to the great cities, the metropolitan and the metropolis in a given area looked out again to the greater city from which flowed the chief streams of its culture and its commerce. Rome, Antioch, and Alexandria were the great “centers” until Constantine, early in the fourth century, founded his new Rome on the Bosphorus. Jerusalem was later included, and its bishop, like those of the other great churches, was called patriarch.

But it must be remembered that this was a system only in principle. Councils were certainly being held toward the end of the second century, but the first general or ecumenical council was that of Nicaea in 325. The great sees held their position of authority because they were great. The Church was born and grew in a vast empire including the entire

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Mediterranean basin, most of western Europe, and the distant British Isles. The empire looked to the Caesar in Rome for final decisions. It was inevitable that the churches everywhere should look to the Church in Rome—the Church halloved by the martyrdom of the two greatest apostles—and so in lesser degree the churches of what today we call the Near East looked to Antioch and to Alexandria. And again, after Constantine had built his new Rome, the East began to question any assertion of too great authority on the part of old Rome. Constantinople claimed equality with the ancient capital, and the ecumenical patriarch in Istanbul today is accepted as the spiritual leader of the 125 million Orthodox Christians.

Thus, in ways determined by the Church's adaptation to the "temporal" conditions in the Roman Empire, there came into existence the hierarchical structure which characterized the medieval Church and has lasted on with many modifications in the larger part of Christendom. The diocese looked to the province; the province looked to some important regional see; and these in turn looked to the great patriarchates. It was certainly in the earlier centuries a very flexible system. In the time of Ambrose, for example, Milan was the western capital of the empire, and from many parts of the West, especially from Gaul, the bishops turned to the bishop of Milan for counsel. It was Ambrose, not the pope, who rebuked the Emperor Theodosius. Indeed, the development of ecclesiastical structure very closely resembled that of the empire. The seventeen imperial provinces of Augustus' day had grown to one hundred and twenty under Constantine. These were grouped in four great prefectures—the East, Illyricum, Italy, and Gaul—and the proconsuls, or other chiefs of the provinces, made their reports and received their authority from the praetorian prefects. Since the provinces followed largely the existing regional and "national" divisions, Church and Empire fell pretty closely into step.

So much for the structural form which the Church took on through the first centuries. We have next to note, since we are looking at the provincial system, the way authority was distributed. The canons of Nicaea, the *Apostolic Constitu-*

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tions, and other sources, give us a pretty fair picture of the way the organization worked in the fourth century. The bishop governed the diocese, assisted by his deacons, and advised by his presbyters. His rule was personal, and undoubtedly quite different from our constitutional system of checks and balances, in that the Church merely reflected the way in which civil government was carried on. If the people had a say in the choice of their bishop, as for example in the election of Ambrose in Milan, it was presumably a spontaneous expression of their wishes, a kind of family affair. But once the bishop was in office, he ruled. His actual appointment, according to the canons of Nicaea, was by the bishops of the province subject to ratification by the metropolitan. A later canon decrees that the bishops of a province should meet twice a year with the metropolitan. The relation of the bishops to their metropolitan was one of personal allegiance, but in detail must have varied in different areas.

In any case, while all bishops were equal in the sight of God as rulers and chief pastors, there was a definite hierarchy of authority. The metropolitan was head in the province. In larger areas which included several provinces, the metropolitan owed allegiance to the "primate," and at the top were the great patriarchs. But it must be remembered, as was pointed out in connection with the growth of the "system," that it was very flexible: it was different for example in North Africa from what it was in Gaul. Areas shifted as population shifted, and canons even of ecumenical councils were not always obeyed. It is interesting to note that at Nicaea the bishops (for only bishops were the voting members of synods and councils) decided that bishops should not be translated. As a matter of fact the Protestant Episcopal Church is the only Church with Catholic orders of the ministry in which bishops are not translated. The Nicene theory did not work. Some day we shall probably discover what the rest of the Catholic world discovered long ago. Imagine William Temple, bishop of Manchester and unavailable therefore for York or Canterbury.

To sum up, the metropolitan was head of the bishops of the province; he heard appeals, he summoned synods, and had the responsibility of looking after vacant sees, getting

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them filled and the bishops consecrated. He may, according to Nicaea, veto an election. The synod at which he presides will have special responsibility for purity of doctrine and regulation of morals. It will settle questions of diocesan area and jurisdiction. It will act in the case of the trial of a bishop. It will therefore enact such canons as may be necessary. The diocese is independent in whatever concerns its affairs alone, and that, contrary to our modern conception, included entire liturgical freedom. The province is independent (autonomous is perhaps a more technical term) except where its action would touch interests which belong to the sphere of the patriarchate or of the whole Church.

For fifteen hundred years this general type of organization has lasted in name and appearance in the Churches which have kept the Catholic order. But the changes which have come since those early days are so many that it would probably be hard for Ambrose or Augustine to find his way about in any Catholic Church where he happened to land. He would find provinces and archbishops and metropolitans in the Roman Church; but would discover that they had no real authority. He would turn up in England and discover that the bishops still promised allegiance to their metropolitan, York or Canterbury; but that apparently only King and Parliament, and a recently organized Church Assembly, with vague authority, represented the Church of England. He would come to America, and, having found the small Episcopal Church, he would discover that it had no archbishop, and that he who was called presiding bishop had no authority whatever in relation to other bishops. All these American bishops took their vow of obedience not to a superior but to the Church in the nation as a corporate body. But perhaps what would surprise him most would be the fact that in some of those Churches the laity had as definite a place in the enactment of canons and the government of the Church as the clergy.

Provinces in the Anglican Communion

The processes by which such changes as these have come about may be seen in the varying types of organization in

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the Anglican Communion. In England, until the Church Assembly came into existence, there was nobody to speak for the Church as a whole. The two provinces of York and Canterbury, governed by their bishops and the convocations which consisted only of the bishops and the higher presbyters, were independent save for the final authority of Parliament and King. The Church Assembly now brings the laity into direct responsibility for the policies and work of the whole Church, but it is still subject to parliamentary approval of its actions; and the appointment of bishops and deans still rests with the crown. The bishops still owe their allegiance to the archbishop, and he has some authority to intervene in the affairs of a diocese. The system, as an outsider looks at it, is a bit complicated, and is clearly one phase of the process by which the Church in the nation is moving towards control of its own destinies, towards the recognition that the laity must have a real voice in its government; and, presumably, away from the feudal conception of a hierarchy built on personal relations, to one which is a constitutional order—only a hierarchy by courtesy.

In Canada there are four provinces and four archbishops who are metropolitans, but the primate elected by the Executive Council of the General Synod need not be one of the metropolitans. Any bishop is eligible. In three of the provinces the metropolitans are elected, any bishop being eligible. In the Province of Rupertsland, Winnipeg is the metropolitan see. And although the provinces retain the right to confirm the election of bishops within the province, the General Synod of the whole Church is the effective body of government. Canada seems to be an admirable illustration of the slow and complicated process by which a national (not meaning thereby an established) Church passes over from personal to constitutional polity.

It would be too long a story to go through in detail the situation in each Church of the Anglican Communion. They present the same problems and the same process in varying aspects. In India, the one province is moving from centralization towards diocesan autonomy and greater responsibility for the laity. In Australia, there are four provinces and arch-

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bishops, who are in slight degree metropolitans; but the primate, who may be any one of the archbishops, has practically no authority. He occupies substantially a place like that of the American presiding bishop. New Zealand, South Africa, China, Japan, Scotland, Ireland, Wales, and the West Indies, all tell substantially the same story. The national or regional Churches are autonomous, although it is interesting to note, as an illustration of the hold of tradition, that in the West Indies, while the bishop's vow of obedience is to the Provincial Synod, he also promises to give due honor to the Archbishop of Canterbury. The laity have definite responsibilities in government. The national Church in some cases is one province; in others composed of several. In all it is in the national Church that the real governmental authority lies.

Suggestions for American Provinces

It is an interesting and tangled story but it raises at once the question: What has this story to say to the Protestant Episcopal Church in America? Here are some suggestions, not in any sense claiming to be representative of the views of the Province of the Pacific, but substantially representative of the dear and honored bishop who had before his death begun to write this chapter:

1. The first and most obvious is that in America the "province" is not a province in the historic meaning of the term. The National Church is the province. The bishop's vow of obedience is to the whole Church. All legislative authority lies in the General Convention or in the diocese.

2. Again it is of importance that we have in America abandoned completely the *personal relationship* in our polity, the only exception being in the vows of deacon and priest to obey the "godly admonitions" of the "bishop and other chief ministers." It is "the doctrine, discipline, and worship" which have taken the place of the metropolitan. That is altogether to the good.

3. And furthermore, we have accepted the laity as being a part of the governing body of the Church. The House of

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Bishops can issue any number of pastorals, but it cannot legislate without the laity.

4. But the story of what the province has been in the past certainly would indicate that we have been moving in the right direction in establishing these regional areas, calling them provinces and giving them a measure (very small it is true) of responsibility. No province in the past ever included such areas as the United States or China or India, although in the Christianizing of northern Europe there were large areas sometimes subject to one metropolitan. But the conception of the province was that it included a manageable area in which the several dioceses looked to one metropolis, an area in which it was comparatively easy for representatives to gather. We could not, if we wanted, reproduce ancient conditions; but there is no question that, if we substitute "common interests" for "metropolis," we touch a reality of Church life. The common interests of the Pacific Coast states or of the old South are realities. They differ from the common interests of the New England states or Texas.

As the Church grows both in itself and by union with other churches, these common interests must be given some legislative expression. It will become increasingly impracticable to have no intermediate authority between the General Convention and the diocese. The former is already becoming unwieldy. In a few more years the House of Deputies, even with reduced representation from the several dioceses, will have ceased to be a deliberative body, its debates either a few set speeches by chosen leaders or the kind of pop-gun affair which took place in 1946 before the vote on the unity proposals. General Convention must ultimately be composed of representatives of provinces.

Furthermore, while the present tendency to centralization has undoubtedly been necessary in order to make effective the work which must be done by the whole Church, it is quite clear that centralization tends to diminish the sense of responsibility in the lesser units or groups.

5. In our case the development of our quasi-provinces means simply that our existing province, the Church in the nation, will devolve upon them one function after another which has belonged to the whole. The confirmation of episcopal elections, the consecration of bishops, the acceptance of resignations, would seem to be obvious steps. The gradual taking over

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of responsibility for missionary and other work within the province would be another. Provision for that has already been made, but neither the National Council nor any province has taken the matter seriously. And perhaps it is not too much to think that, because of the new responsibilities, some modern form of metropolitical authority may develop. The Church is in essence a family, but the family concern of one diocese for another can hardly be expressed over a vast area like the United States. It might find expression in the smaller family of one of our provinces.

We now turn to the story of one of the new American provinces—its background, its beginnings, some of its ideals, achievements and failures; and through all the story our minds will constantly go back to the leader who wrote it, the leader whose life in the ministry was spent within the province, and who for many years directed with loving skill its work.

The Provincial System is Introduced into the American Episcopal Church

THE PROTESTANT EPISCOPAL CHURCH in the United States of America did not adopt the provincial system hastily. Dr. William White, destined to be the first bishop of Pennsylvania, anticipated the necessity of its future introduction,¹ but more than two-thirds of a century elapsed before any official mention of it occurred.

First Proposal to Erect Provinces

In 1850, Bishop William Heathcote DeLancey of Western New York, seconded by Bishop James Hervey Otey of Ten-

¹On August 6, 1782, when the Episcopal Church in America was but a congeries of independent congregations, Dr. William White, then a young priest of thirty-four years, published his famous *The Case of the Episcopal Churches in the United States Considered*. In Chapter III he offered a "sketch of a frame of government," in which provinces are thus outlined:

"As the churches in question extend over an immense space of country, it can never be expected, that representatives from each church should assemble in one place; it will be more convenient for them to associate in small districts [dioceses], from which representatives may be sent to three different bodies [provincial assemblies], the continent being supposed divided into that number of larger districts [provinces]. From these may be elected a body representing the whole [General Convention]. . . .

"The assemblies in the three larger districts [provinces] may consist of a convenient number of members, sent from each of the smaller districts [dioceses] severally within their bounds, equally composed of clergy and laity, and voted for by these orders promiscuously; the presiding clergyman to be always one, and these bodies [provinces] to meet once in every year.

"The continental representative body [General Convention] may consist

The Provincial System

nessee, moved in the House of Bishops "that the following resolution lie on the table for consideration by the next Convention:

Resolved, the House of Clerical and Lay Deputies concurring, that a Joint Committee to consist of five Bishops, five Clergymen and five Laymen be appointed to report to the next General Convention on the expediency of arranging the Dioceses according to geographical position into four Provinces, to be designated the Eastern, Northern, Southern and Western Provinces, and to be united under a General Convention or Council of the Provinces having exclusive control over the Prayer Book, Articles, Offices and Homilies of the Church, to be held once every twenty years."

No doubt, private conferences and much correspondence preceded the broaching of this matter in convention. The resolution did not press for immediate action. It asked only for the appointment, three years later, of a committee which should report, three years later still, on the advisability of a suggestion. But a scheme so revolutionary must have startled many, not only of the clerical and lay deputies, but of the thirty bishops in the other house. Twenty years seemed a long interval between the sessions of General Convention. Meanwhile, what would the provincial councils or synods be doing? Would any bishops or deputies who had represented their dioceses in the Church's supreme legislative body be content to sit and vote only in provincial synod?

In 1853 the resolution to appoint a joint committee to study the situation was tabled by the House of Deputies. The House of Bishops, however, adopted the resolution with an amendment to include the constitution, which seems to have been inadvertently omitted by Bishop DeLancey, with the Prayer Book, Articles, Offices and Homilies reserved by his resolution for the control of the General Convention, whereupon the deputies recalled the resolution from the table.

of a convenient number from each of the larger districts [provinces], formed equally of clergy and laity, and among the clergy, formed equally of presiding ministers and others; to meet statedly once in three years. . . . " [See Walter H. Stowe, *The Life and Letters of Bishop William White* (New York, 1937) pp. 67-68.]

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Later in the session both houses referred it to the next General Convention. In 1856, on motion of Bishop Charles P. McIlvaine of Ohio, the matter was indefinitely postponed.

Provinces were not heard of again until 1865. Five years earlier, Fort Sumter had been fired upon, the Southern states had seceded from the Union, and the dioceses in those commonwealths felt compelled, not without great reluctance, to withdraw from the Communion with which they had hitherto been so closely united. It is one of the happiest records in the religious annals of the United States that, as soon as the war ended and the division of the nation had been averted, the separated dioceses, without censure or question, returned to the ecclesiastical family from which in spirit they had never been parted.

Provinces in the Confederacy

The organization of the Episcopal Church in the Confederate States is not only of general interest, but is germane to our story of the province.² On July 3rd, 1861, four bishops and clerical and lay representatives from seven dioceses, called together by a circular letter previously issued, met in Montgomery, Alabama, for the purpose of constituting the Church in the South, but on account of the small attendance, after dealing with a few urgent practical details and appointing a committee to draft a constitution, the group adjourned until October.

In the fall, ten bishops and clerical and lay delegates from eight states, met and adopted a constitution. It followed closely the document it was intended to supplant. In view of later controversy, an interesting item in the preliminary discussion was the attempt to change the name of the Church. A proposal to substitute "Reformed Catholic" for "Protestant Episcopal" was supported by Bishop Otey of Tennessee, Bishop William Mercer Green of Mississippi, and Bishop Thomas Atkinson of North Carolina. The deputies from

² See "The Church in the Confederate States" Number of *Historical Magazine of the Protestant Episcopal Church*, Vol. XVII (December, 1948) pp. 307-448, for the latest treatment of this important phase of our Church's history.

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Tennessee and Florida also voted for the change, though the delegation from the latter diocese was divided in the lay vote; but an overwhelming majority adopted as the official title of the new organization: "The Protestant Episcopal Church in the Confederate States of America."

From our present interest, the significant feature of the code which was accepted was the provision made for provinces.³ These were to consist of the dioceses within a state. The provincial council was to be composed of all the bishops having jurisdiction within the province and such clerical and lay delegates "as may be determined upon by the Diocesan Councils thereof." Beyond the statement that the senior bishop should preside, that "when there shall be three or more than three Bishops, they shall form a Separate House," and that the legislation of the council should be of force only within the province, nothing is said of provincial powers.

When this constitution was adopted, no Southern state contained more than one diocese, and this provincial program was merely anticipatory of future growth. The pastoral letter issued by the organizing convention emphasizes its forward looking character:

³ *Extracts from the Constitution of the Protestant Episcopal Church in the Confederate States of America:*

ARTICLE II.

There shall be in this Church a General Council. There may be also Provincial Councils and Diocesan Councils.

ARTICLE IV.

Whenever any one of the Confederate States shall contain more than one Diocese, said State may, with the consent of all the Dioceses in said State, constitute an Ecclesiastical Province, in which a Provincial Council may be held at least once in every three years, which Provincial Council shall be made up of all the Bishops having jurisdiction within the Province, and of such representatives, clerical and lay, from the Dioceses within the Province, as may be determined upon by the Diocesan Councils thereof. If there be more than one Bishop within the Province, the senior Bishop by consecration shall preside in the Provincial Council, and when there shall be three or more than three Bishops, they shall form a separate House.

Whenever such Council shall legislate, its acts shall be of force within all the Dioceses embraced within the Province.

[*The above extracts from the Journal of the first General Council, November 12—November 22, 1862, have been kindly supplied by the Rev. Dr. G. MacLaren Brydon, historiographer of the diocese of Virginia.*]

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"The Constitution is the same as that of the Church from which we have been providentially separated, save that we have introduced into it a germ of expansion wanting in the old constitution. This is found in the permission . . . to existing dioceses to form themselves by subdivision into provinces, and by this process gradually to reduce our immense dioceses into episcopal sees, more like those which in primitive times covered the territories of the Roman Empire. It is at present but a germ and may lie for many years without expansion, but being there, it gives promise in the future of a more close and constant supervision than is possible under the present arrangement."⁴

Federated Dioceses within a State

Though the constitution of the Church in the Confederacy was in force only four years, and the "germ of expansion" remained dormant during that interval, the action of the Southern dioceses influenced the thinking of the national Church. Unquestionably it added strength to the advocacy of the federation of dioceses within a state and may have been directly responsible for the canon adopted by the General Convention in 1868.

Three years earlier a canon on provinces had been introduced and referred to a committee instructed to report in 1868. This amendment was a revival of the original proposal made by the bishop of Western New York in 1850, save that it recommended the division of the country into six instead of four sections. The churchmen of the Province of the Pacific will be amused by the reminder that the sixth fragment was to be composed of California, Texas, Louisiana, Missouri, Kansas, Iowa and Minnesota, and was to be known as the Province of the Mississippi. Dioceses alone were eligible for inclusion within a province. In those days missionary districts were still thought of as areas without constituency or organization, and the missionary domain was so vast and so thinly settled that the supposition was almost literally

⁴ Today, Florida, Georgia, and South Carolina, have each two dioceses; North Carolina and Virginia have each three; and Texas has four jurisdictions. Alabama, Arkansas, Louisiana, Mississippi, and Tennessee, are still undivided.

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true. The territory left out of the provincial scheme in 1865 consisted of the three missionary districts⁵ recognized in 1859 when the Church assumed responsibility for the pastoral work of the whole United States, which after the war with Mexico extended to the Pacific Ocean.

In 1868 the committee appointed at the previous convention to appraise this canon reported adversely and their report, which was adopted, is reported in full in the *Journal* of the General Convention of that year. But a new canon, referred to above, numbered Title 3, Canon 8, was added to the code and authorized the formation of a federate convention or council within a state.

In 1871 Bishop William R. Whittingham revived the proposal to erect the dioceses within a state into a province, but nothing seems to have been done about it. In 1874 a committee of the House of Deputies reported at length on the expediency of appointing a joint commission to devise a provincial system, and remarked oracularly:

“Any institution of Provinces or Provincial Synods, with powers subject at all times to revocation by the General Convention, would be useless and illusory. The Provinces if invested with irrevocable powers and discharged from the constant and necessary authority and supervision of the General Convention, certainly might, and probably would, soon diverge into widely-differing practices and opinions, engendering ecclesiastical conflicts threatening the unity of the Church.”

However, the House of Deputies adopted a resolution, with which the House of Bishops concurred, appointing a joint commission to report at the next General Convention on synods of dioceses within a state.

Neither the bishops nor the deputies seemed able to make up their minds. The House of Bishops in 1874 resolved: “That it is inexpedient to establish a provincial system”; and in 1877 resolved: “In the judgment of this House, the time has arrived when it is expedient that the Church shall take

⁵ Oregon and Washington, constituted in 1853; the South West, consisting of Arkansas and parts adjacent (Oklahoma); and the North West, which included the present states of Colorado, Idaho, Montana, Nebraska, Nevada, North and South Dakota, Utah and Wyoming.

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order for the association of dioceses into provinces." In the House of Deputies resolutions were introduced and referred to committees or commissions, and were monotonously laid on the table or referred to the next session of the General Convention. Bishops displayed more interest in the association of dioceses without reference to state boundaries; deputies were more likely to favor the retention of state autonomy.

In 1880 the House of Deputies, although the whole subject of federated councils had been referred to the next convention, adopted a report of the committee on canons approving the action of the dioceses within the state of Illinois forming a federated council in accordance with Title 3, Canon 8, but insisted on the use of the term: "Federated Council of the Dioceses in the State of Illinois." *The Living Church Quarterly*,⁶ nevertheless, continued to print the parish lists in the three dioceses of Chicago, Quincy and Springfield, under the caption: "The Province of Illinois," until the provincial article now in the constitution had been adopted.

Provinces Written into the Constitution

In 1895 the House of Bishops informed the House of Deputies that it had adopted an amendment to the constitution establishing provinces. The article (numbered IV at that time) contained three sections. Section 3 read: "The Bishops of each province shall select one of their number to be Archbishop of the Province." The deputies would not stand for the prelatical title, but agreed to continue the joint commission on provinces, and at the next meeting of the General Convention (1898) an amendment to the constitution won the assent of both houses, and at the first session after the turn of the century (1901) received final approval.

The provincial system had at last, after fifty years of debate, been incorporated into the fundamental law of the Church, but, presumably, it will have been noticed by all the readers of this history that this article, now numbered

⁶ Now *The Living Church Annual*.

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VII, is still only permissive. It provides that "Dioceses and Missionary Districts *may*⁷ be united into Provinces," and ends with the proviso that "no Diocese shall be included in a Province without its consent." However, up to the present day, no jurisdiction has availed itself of the privilege conferred by the final sentence of the article, nor is it likely that any diocese will do so in the future. Probably the article could now be amended by substituting "shall" for "may" and deleting the last twelve words, without opposition.

It still remained to implement Article VII of the constitution with a canon defining the number and constituency of the provinces and the powers to be accorded them. The debate over an enabling measure promised to be as long and as controversial as that over the provincial idea. A flank movement, however, not originating with the advocates of the provincial system but concerned only with the improvement of our missionary machinery, paved the way for the peaceful adoption of our present canon. The displacement of the institution known as the Missionary Council by sectional conferences, which fitted without opposition into the provincial program, will be told in the next chapter. It is sufficient here to state that 1901, the year in which the provincial system found a place in the constitution, saw the first move to alter the methods of missionary promotion.

Attempts to Draft a Provincial Canon

The endeavor to find an acceptable scheme of provincial organization began as soon as the revised constitution permitted. The bishop of Fond du Lac, Dr. Charles C. Grafton, offered in the House of Bishops a canon with four alternative suggestions as to the number and constituency of the provinces. This amendment was presented in the House of Deputies by the Rev. B. Talbot Rogers, a deputy from Fond du Lac. The Rev. Edwin B. Niver of Maryland moved the adoption of a canon reminiscent of the proposal made by Bishop Whittingham thirty years earlier, which was, in effect, the measure hopefully espoused by the Church in the Con-

⁷ Italics are the author's.

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federacy. Bishop Arthur C. A. Hall of Vermont felt that a measure of such importance as that presented by the bishop of Fond du Lac ought not to be voted on hastily, and offered the familiar resolution to appoint a joint commission which should report three years later. In this resolution the deputies concurred, and to the commission appointed both Bishop Grafton's and Mr. Niver's resolutions were referred.

Reasons for the Opposition to a Provincial System

The opposition to the establishment of a provincial system was based on a variety of objections. A fear of change always impedes efforts to improve a situation. The Episcopal Church had enjoyed a remarkable growth in fifty years. The country, too, had changed vitally in the same period, and it was time, no doubt, to overhaul the ecclesiastical machinery. But the original proposal of Bishop DeLancey was too drastic. The fear of prelacy and of the as yet uncertain significance of the Oxford movement was strong. Protestant and even non-conformist sentiment is not unknown in this daughter of to the Church of England.

But in the main the distrust of provinces was due to three misgivings: the fear lest the measure of independence accorded to the dioceses should suffer loss; the dread of a challenge to the spiritual, and perhaps to the material, unity of the Church, such as in 1861 threatened the ecclesiastical as well as the political integrity of the nation; and the suspicion that, through the introduction of a terminology and ceremonial long unfamiliar to the members of this American Church, the superstitions and abominations of past ages might come creeping back.

A Form of the State Sovereignty Concept

The strength of the state sovereignty concept can be easily underestimated. The thirteen English colonies on the Atlantic Coast were promoted by different agencies and in-

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spired by different religious opinions. Each was governed by its own royal charter, and while not unconscious of its relationship to its colonial neighbors, was more keenly aware of its subservience to the English throne and of its own solidarity. The War of Independence released them from allegiance to the crown, and immediately the citizens of the several colonies became intoxicated with the wine of freedom. The thirteen dependencies of England became thirteen sovereign states. The Continental Congress could not be regarded as anything but a temporary federation made necessary by the exigencies of common defence. The inability of the Congress to levy taxes, its dependence at every point upon the consent of the constituent commonwealths, hampered its military and economic program. It is not difficult to understand why the soldiers of the Continental Army did not receive their pay.

When the war ended, the expectation of foreign governments that the new political venture was doomed to failure would soon have been realized except for the bold measure of a voluntarily accepted constitutional convention, which invited the thirteen colonies, newly become states, to surrender so much of their sovereignty as prevented the adoption of a federal constitution. The reluctance with which some signatures were attached to this document is eloquent of the people's state of mind.⁸ But although the states officially relinquished their sovereignty, they still considered themselves supreme. The United States of America was still, in feeling, a federation and not a nation; nor did it become a nation until a civil war settled the question whether or not a constituent state had a right to withdraw from the union.

The early diocese was the organized Church in a state, and the adoption of the constitution of the Protestant Episcopal Church created, in the judgment of Church people, a federation and not a consolidated national Church. The churches in the Confederate States felt ecclesiastically as they did

⁸ Rhode Island, the last of the thirteen states to indorse the federal constitution, manifested its enthusiasm for the new arrangement by the action of its legislature, which, after long delay, voted to follow the example of its neighboring states by the significant majority of one.

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politically, and in organizing the Church in the Confederacy, considered that they were merely withdrawing from a federation, the pertinence of which had come to an end. The solidarity of the national Church, as well as of the state, has been a matter of growth. The first meaning of the word "diocese" in the constitution and the canons is "a unit of the General Convention," and not "the jurisdiction of a bishop."

Nor could it have occurred to our forefathers that a diocese would ever seek to be divided. The logic of events compelled it. The growth of population and the increase of churches and of Church members in New York was such that in 1838 the General Convention was persuaded to consent to the division of the diocese of New York, and to admit a part of the state into a union with itself as the diocese of Western New York. In 1865 Pennsylvania was diminished by the erection of the diocese of Pittsburgh.

Since then scarcely a session of the General Convention has been held without creating at least one new diocese by the division of an existing ecclesiastical unit. But the division of territory within a state to constitute a new jurisdiction interfered little with the feeling of unity which still bound the canonically severed parts together. Membership in a common political entity, with a common political heritage, was something to be cherished.

While a combination of dioceses within the same state seemed a reasonable and even desirable proceeding, the joining of two or more dioceses not having a common political alignment was regarded with distaste. Even now, when the union of several states into provinces has been acquiesced in, it is doubtful if any diocese would consent to be transferred to another province, if thereby it would be separated from its provincial relationship to another diocese whose affiliation in the same state it shared. The concept of state sovereignty applied to ecclesiastical development discouraged thought of diocesan subordination to any super-combination of dioceses, and at the same time favored the recognition of state solidarity afforded by the close federation of the successors to the original jurisdiction.

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Dread of Sectionalism

A second source of aversion to provinces was voiced by the committee whose report is preserved in the *Journal* of the General Convention of 1874: the fear that provinces, becoming strong and aggressive, would adopt doctrines and practices threatening the unity of the Episcopal Church. Sectionalism had been intensified, if not created, by the War between the States. Differences of occupation and temperament might become concentrated in particular areas and produce strains, the harmful effects of which could be neutralized only by a strong common loyalty. If such dangers appeared in the political realm, they might also show themselves in the ecclesiastical domain.

Bishop Henry C. Potter of New York, in his address to his diocesan convention in 1889, remarked:

“I believe profoundly that questions of discipline, questions of race, local questions of missionary policy and progress . . . will compel us before long to turn from such a body as the General Convention, already grown too unwieldy for purposes of efficient legislation, and clothed with no powers for administering the laws which it makes, to that venerable and well-tried agency known as the ‘Provincial Synod.’ ”

But eight years later, just before the meeting of the General Convention which adopted the amendment to the constitution permitting the introduction of a provincial system, the bishop retracted all he had said of the desirability of the institution he had described as a “venerable and well-tried agency” for fear, as he confessed, of sectional differences:

“One need not be indifferent or insensible,” he remarked in his convention address, “to the advantages of such a system to recognize its possible mischiefs. But they are precisely those which threatened the republic, and for the same reason are to be dreaded and shunned. Our common peril in this land is from the growth of sectionalism, and the Provincial System, whatever incidental conveniences it might bring with it, menaced our ecclesiastical unity and was destined inevitably to isolate

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'localisms' in the Church and to emphasize local idiosyncrasies. No emergency⁹ has as yet arisen demanding such a form of relief from present inconveniences, and no prospect of relief from possible inconveniences in the future could at all warrant the introduction of such cumbrous, pretentious, and disintegrating machinery."

There were many who agreed with the bishop of New York in his fear of emphasizing sectional differences. The particularly disintegrating factor which the bishop had in mind was, undoubtedly, that of churchmanship. Fond du Lac, Milwaukee, and the dioceses in the "Province of Illinois," illustrated, in popular opinion, the extremes both of worship and teaching associated with the Oxford movement. The Episcopal Theological School at Cambridge, Massachusetts, was suspect because of its hospitality to modern Biblical criticism, and "Virginia Churchmanship" was a term which identified impatience with ceremonial and an emphatic support of the protestantism of the Episcopal Church. Here were the makings of sectionalism. There was danger, perhaps, that these several aspects of faith and practice might become perilously localized, though it might also have occurred to some to retort that the closer association of dioceses in practical responsibilities would provide that intercourse and interchange which is the surest safeguard against the development of harmful sectional tendencies.

Fear of Roman Doctrines and Practices

The third obstacle to the erection of provinces was the fear not so much of sectionalism as of an influence alien to the genius of this American Church. Ecclesiastical terms, of which "archbishop" was an obnoxious example, associated with prelatical behavior, would, in the judgment of many, pave the way for abuses in doctrine and worship, characteristic of the Dark Ages, rightly thrown out by the English Church in the sixteenth century. The chief advocates of a provincial system had been the "high churchmen."⁹ That of

⁹ Or ritualists (not to be confused with the old-fashioned high churchmen of the eighteenth and early nineteenth centuries), now commonly termed Anglo-Catholics.

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itself was a suspicious, if not revealing, circumstance. At the General Convention of 1907, which met in Richmond, Virginia, determined opposition in the House of Deputies to the report of the joint commission on the proposed provincial canon summoned ridicule to its aid, and made merry over the "thundering tread of approaching archbishops," and the dire consequences which would ensue if and when the "Lord Archbishop of Connecticut" and the "Lord Archbishop of Rhode Island" stretched their gaitered legs under the same convivial mahogany.

Unintelligent and unfair as much of the fear-caused opposition was, it was nevertheless effective. The implementing of the constitution with a provincial canon would have been impossible for many years had not the practical mind of Dr. Arthur Selden Lloyd, the general secretary of the Board of Missions, perceived the necessity of extending through district secretaries and district conferences the promotional work of the missionary program. The country now stretched from ocean to ocean. Its vacant spaces were filling up with people. The Church was expanding too, and both nation and Church were too large to be administered from a single official center without the assistance of intermediaries. The state had already divided the national area into districts to facilitate its judicial work. It was imperative that the Church should district its domain strategically, that the urgency of its missionary enterprise might be brought home effectively to every diocese and parish. The provincial system which we have is the direct consequence, not of agitation in General Convention, but of the wisdom and foresight of our missionary executives.

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Early Missionary Societies

THERE WAS LITTLE INTEREST in missions shown by the American congregations of the Church of England during the colonial period. This was due in part to the general indifference to the missionary cause throughout the world, but a contributing factor was the feebleness of the parishes in this primitive land, which were compelled to expend most of their energies in the struggle to keep alive. The help of the Society for the Propagation of the Gospel, familiarly known as the S.P.G.,¹ was looked for and appreciated, but the churches which were its beneficiaries, while thinking of themselves as a missionary field, could not easily realize their responsibility as a missionary force.

The S.P.G. was the second missionary society to be organized anywhere in the world.² A hundred years elapsed before its example was imitated. But early in the nineteenth century the fire kindled and the great story of modern missionary work began. To the Congregationalists belongs the

¹ The S.P.G. was founded by the Rev. Dr. Thomas Bray, commissary of the bishop of London, who in his official capacity visited Maryland and was impressed with the need of the colonies and the opportunity they afforded. The S.P.G. received a royal charter in 1701. It supported clergymen and provided equipment.

² The first missionary society was "The New England Company," incorporated by the Long Parliament of the Commonwealth era, July 27, 1649. [See *Historical Magazine of the Episcopal Church*, Vol. XIII (June, 1944) pp. 107-127.]

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honor of pioneering in this country. The American Board of Commissioners of Foreign Missions was founded in 1810. It was concerned only with carrying the gospel overseas. The Home Missions Society of the Congregational Church did not start on its way until 1826. By that time the missionary interest of every major religious group had been engaged.

The Domestic and Foreign Missionary Society

The first official expression of awareness of missionary responsibilities on the part of the Episcopal Church occurred in 1792. The General Convention met that year in New York and the House of Deputies invited the House of Bishops to confer with it in joint session on the general state of the Church. At this meeting it was agreed to appoint a joint committee to prepare a plan for supporting missionaries to preach the gospel on the frontier of the United States. At each General Convention thereafter, for twenty-five years, the missionary resolution resulting from the meeting was a subject for discussion. In an appendix to *The Journal of the General Convention* of 1820 there is printed "A Constitution of the Protestant Episcopal Missionary Society in the United States for Foreign and Domestic Missions," which was approved by resolution. However, the constitution was defective, necessary amendments were passed at the Special Session of 1821, the society was immediately organized, and began to function in the latter year. Its title read: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." The bishops and deputies to the General Convention were members *ex officio* and served for the time being as "The Board of Missions." Other persons could join the association by contributing three dollars annually or \$30 or more for a life membership. The organization was incorporated and was legally empowered to acquire, invest and

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distribute moneys given to the Church's missionary enterprise at home and abroad.³

In 1835 the General Convention took the revolutionary step of asserting that the Church itself is the missionary society and every baptized person a member thereof. By this clarifying statement the Episcopal Church took a position in advance of every other religious group, and the Domestic and Foreign Missionary Society ceased to exist as a voluntary association and became merely a convenient legal term identifying the Church in its promotional capacity.⁴ It is, however, with some surprise that we discover that not until 1871 was the missionary duty of the Church and the machinery for carrying out its obligations written into the canons.

The Delegates Sessions

Before our missionary policy was defined by the Church's law, few important changes had been made in the constitution of the missionary society. With the exception of the fundamental declaration of 1835, equating its membership with the Church's constituency, the only modification requiring notice is the provision, also made in 1835, for annual meetings of the board. The Board of Missions (otherwise the General Convention sitting in joint session of its two houses to consider the Church's missionary work), after its first session in the General Convention year, which was to be called by the presiding bishop, was instructed to meet annually at such time and place as might be appointed.

Without doubt meetings were to be held in different parts of the country in order to stimulate general and intelligent interest in the missionary cause. How widely these annual meetings were distributed and how well they were attended, it is impossible to say without access to the records, but it

³ For a fuller account of the organization of the Domestic and Foreign Missionary Society, see E. Clowes Chorley, "The Missionary March of the American Episcopal Church, 1789-1835," in *Historical Magazine of the Episcopal Church*, Vol. XV (September, 1946), pp. 169-208.

⁴ In 1919, when the National Council was created to direct the Church's educational and social service activities, as well as its missionary work, the corporation of the Domestic and Foreign Missionary Society became merely a holding company for the Church's mission funds.

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may be suspected that difficulties of attendance were responsible for the "Delegates Sessions" which convened in the middle years of the century. An account of one of these occasions will not be without interest.

In 1869 the missionary committee of the diocese of California invited the Board of Missions to hold its next "Delegates Session" in San Francisco. The meeting was timed to coincide with the annual diocesan convention, scheduled to assemble May 4, 1870. The convention journal records the names of the distinguished visitors. There were no bishops from the eastern seaboard among the number, but Robert H. Clarkson of Nebraska, Daniel S. Tuttle of Utah, O. W. Whitaker of Nevada, and Benjamin W. Morris of Oregon, represented the episcopate. No laymen are reported as being in attendance, though there may have been delegates among the laymen, connected canonically with other dioceses, who were formally asked to occupy seats on the floor of the convention.

Of the fifteen presbyters mentioned, all but three were from the Atlantic states. Among them were the Rev. Dr. Benjamin H. Paddock of Brooklyn, soon to be elected to the see of Massachusetts, the Rev. Dr. M. A. De Wolfe Howe, consecrated the following year as the first bishop of Central Pennsylvania, now the diocese of Bethlehem, the Rev. Dr. Henry C. Potter of New York, afterward the bishop of that jurisdiction, and the Rev. Dr. William Hobart Hare, remembered as the devoted apostle to the Indians of South Dakota. The delegation was headed by the Rev. Dr. A. D. Twing, and the Rev. Dr. A. H. Vinton of Boston was appointed preacher at the opening service.

The Rev. D. O. Kelley, in his *History of the Diocese of California*⁵ explains the reason for the choice of San Francisco as the meeting place, and describes the opening service held in Trinity Church on Sunday night, May 1, 1870. He writes of the careful preparations, the massed choirs, the crowded congregation. "The Sermon was on Foreign Missions—able—eloquent—ponderous—long." Though other sessions followed, there were, the historian regretfully re-

⁵ Chapter 9, pp. 73-74.

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ports, "no more great congregations nor great enthusiasm." There was "undisguised disappointment." It had been hoped that the lukewarm interest of California in the missionary cause might be kindled into glowing zeal. Hence the invitation extended by the missionary committee.

It is only fair to state, nevertheless, that the union missionary service for children, held in Trinity Church on a Sunday afternoon and addressed by Dr. Twing, secretary for Home Missions, was an unqualified success. To the little folks from the city parishes who marched with class banners into the sacred building, no occasion was more vividly remembered and no eloquence ever obliterated the recollection of Dr. Twing's voice as he told of the black, brown, red and white children drawn into the Christian fold.

Doubtless too much had been expected of this official missionary embassy, no matter how eminent and able its members may have been, and it is possible that the experience of the churches in other localities did not differ much from that of the church at the Golden Gate. In any case, the constant alterations written into the ecclesiastical code during the next few years seem to show that the missionary machinery creaked.

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The General Convention of 1871 is memorable for conferring canonical status upon the Missionary Society. In that year the constitution of the Domestic and Foreign Missionary Society was printed in the digest of the canons and not in an appendix to the convention journal. Thereafter, such changes as were made in its nomenclature or administrative details were adopted by the same procedure as other amendments to the canons. But for twenty-five years the changes made were inconsequential. In 1886 the term "Board of Missions" was restricted to the session held during the meeting of General Convention, and the national conference on missions held in the interim years was named the Missionary Council. This body had no authority. The old Board of Missions was, in effect, a kind of committee of the whole

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of the General Convention, the recommendations of which were practically mandatory. The Missionary Council was essentially a conference. Its powers were advisory. From time to time changes were made in its membership. In 1892 the missionary jurisdictions, which at that time had no seats in General Convention, were given representation on the Council. Later the dioceses were permitted to name one clerical and one lay representative in addition to those elected by the General Convention.

The Missionary Council continued to meet in the years when the General Convention was not in session until 1905, and the interest and attendance continued to wane. As a matter of fact, the whole of the missionary machinery of the Church was due for a general overhauling. It had been devised when the bulk of the population still lived within the confines of the original thirteen colonies. Meanwhile, the contributions for missionary support had been falling below the level both of the Church's ability and of the demands of duty, though the opportunities for expansion in the domestic as well as the foreign field were increasing. More than once the wish had been echoed that some system of proportionate giving might be devised without violating the voluntary principle which lies at the base of true generosity. The need for closer contact between the outposts of the Church and its administrative center was not satisfied by General Conventions, Delegates' Sessions, or Missionary Councils, which seldom met beyond the sound of the Atlantic surf.⁶

The Department Councils

The Rev. Dr. Arthur Selden Lloyd became secretary of the Board of Managers in 1899. He brought to the office not only a deeply devotional spirit, but a gift for organization and a statesmanlike grasp of the missionary problem of the twentieth century Church. He made his first appearance in

⁶Up to the end of the nineteenth century, thirty-nine sessions of the General Convention had been held, of which all but three had convened in cities on the Atlantic Coast.

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his official capacity before the General Convention, sitting in joint session of its two houses as the Board of Missions, in 1901. The first order of business of that body, after the preliminary details of organization, called for the report of the Board of Managers. This somewhat lengthy document, which included the reports of its recognized auxiliaries, and the reference of its several parts to special committees for study and recommendation, consumed the morning hour.

When twelve o'clock arrived, in accordance with the proposal of the committee which had prepared the agenda, prayer was offered for missions. This is believed to have been the inauguration of the custom of noontide prayer for missions, which ever since has marked the midday devotions of every organization in the Episcopal Church.

Immediately afterward the meeting was addressed by Dr. Lloyd and Mr. George C. Thomas, treasurer of the board. Mr. Thomas was distressed by the usual recurring deficit in the missionary treasury.⁷ What Dr. Lloyd said is not a matter of record, or at least is not available to the writer, but the purport of his words may be deduced from the fact that immediately following the noon recess, taken as soon as the addresses were finished, Dr. C. K. Nelson, bishop of Georgia, offered a resolution calling for the appointment of district secretaries, and the bishop of Montana, Dr. Leigh R. Brewer, moved that a million dollars be apportioned to the several jurisdictions in 1901 and the two years following.

It is sufficient for our present purpose to state that on the third day of the session, the Board of Missions referred to the Board of Managers, with discretionary powers, the recommendations contained in the reports of the committees appointed to consider the resolutions offered by the bishop of Georgia and the bishop of Montana, and others. These recommendations called for the appointment of one or more salaried field secretaries, the division of the country into seven districts, the choice of seven district secretaries, serving without pay, whose duty it should be to stimulate interest

⁷ The total missionary receipts for the year ending Aug. 1, 1901, were \$998,904.47. This sum included specials, bequests, and other items not applicable to the charges for which the board was responsible. The income at the discretion of the board was only \$456,864.32.

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in the missionary program and its support within their respective areas, and the inauguration of an apportionment plan.

No canonical action was taken at that time upon the recommendations of the Board of Missions, and the Board of Managers⁸ exercised cautiously the discretionary powers which had been entrusted to them, but before the General Convention met again, annual missionary conferences had been organized in two of the sections contemplated in the resolution of the bishop of Georgia, and the organization of a third conference was projected.

In 1904, at Boston, General Convention thoroughly amended the missionary canon. The section providing for a missionary council was deleted and the discretionary powers accorded three years earlier were given canonical standing, and, apparently, the whole Church looked forward to a new period of missionary activity. No one, however, imagined that this reasonable distribution of endeavor, and the planting of centers of missionary interest in the several parts of the Church, would pave the way for the introduction of a provincial system and define the path of its development.

⁸ The missionary canon adopted in 1904 gave to this executive committee its proper name "The Board of Missions," and instructed it to report directly to the "General Convention sitting in joint session," which had been designated previously, the "Board of Missions."

The Department Council

Initial Steps

THE INITIATIVE in organizing the Conference of the Seventh Missionary District was taken by the diocese of California. The missionary leadership of its bishop, Dr. William Ford Nichols, his support of the Department Council, and his guidance in its earlier years of the fortunes of the Province of the Pacific, are too well known and remembered to need emphasis. So far as is known, the idea of sectional conferences to replace the outmoded National Missionary Council, originated with Dr. Lloyd, but the time and place of the first of these gatherings was determined by the priority of the invitations received. Doubtless the general secretary of the Board of Missions and the bishop of California corresponded about the project. It is more than likely that the unsalaried secretary of the Seventh District, Archdeacon John A. Emery, expressed his interest both to the bishop and to the general secretary. But what is believed to be the first recorded step in preparation for the conference is found in the minutes of the California diocesan convention. At its fifty-second meeting, held Jan. 28th-30th, 1902, the Rev. N. B. W. Gallwey, rector of Trinity Church, Menlo Park, offered the following resolution, which was adopted:

Resolved: That an Advisory Missionary Committee be appointed, consisting of the members of the Missionary Council, who shall add two other presbyters to their number.

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The members of the Missionary Council were the Rev. Messrs. R. C. Foute, and J. A. Emery, Major W. B. Hooper and Dr. J. V. Middleton, elected by the General Convention, and the Rev. E. L. Parsons and Mr. G. H. Kellogg, elected by the convention of the diocese. The two presbyters added by the committee in accordance with the above resolution were the Rev. Messrs. N. B. W. Gallwey and W. A. Brewer. With a few inevitable changes in its personnel, this committee continued to function until 1908.

What it was expected to do is not stated in the minutes, but from its reports it is evident that it was intended to be a *liaison* between the diocese and the General Board of Missions. On January 29, 1903, Mr. Gallwey presented the first report, which was adopted, as follows:

The Advisory Missionary Committee desires to present the following suggestions before this Convention.

1. That the Advisory Missionary Committee be authorized to take steps to arrange for a Seventh District Missionary Council to be held in San Francisco, the latter end of April, to which the Bishops, Clerical and Lay Deputies of the District shall be invited.

2. That the arrangement for speakers at the different local churches at the time of this Missionary Council be placed in the hands of the Advisory Missionary Committee.

3. That this Convention empower the Advisory Missionary Committee to apportion among the churches the amount already allotted to this Diocese by the Board of Domestic and Foreign Missions.

4. That the Archdeacon be made an *ex officio* member of the Advisory Missionary Committee as Secretary of the Seventh District.

The action of the diocese in accepting these suggestions secures for California the credit for calling the first Department Council Meeting.

The Primary Council of the Seventh District

St. Paul's Church, San Francisco, in which the first of the eight Department Councils, soon to be set up, assembled, is

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no longer in existence. Founded in 1875, the parish erected its house of worship in what at that time was a residential section of the city. The building stood on California Street, west of Fillmore. When in 1906 the greater part of the city was burned, Fillmore Street became the chief north and south traffic artery and was speedily converted to business uses, a character which it has retained. St. Paul's, like some other parishes in the diocese, was vitally affected by the change. Shops and movie houses supplanted residences; the former population in the neighborhood moved out and other people moved in. After a generation of somewhat precarious existence, the church closed and its property was sold. But no premonition of disaster overshadowed the church in 1903, and here, on April 23rd, the opening service was held, inaugurating what was advertised simply as "The Missionary Conference of the Seventh District." While the business meetings and conference discussions were conducted in St. Paul's, mass meetings and gatherings of interest to special groups were distributed among the churches around the bay.

Unfortunately, the minutes of this significant conference have disappeared. Presumably, Archdeacon Emery, secretary of the district, was the recording secretary, but in any case, if the acting secretary were a resident of San Francisco, it is not unlikely that the story of the proceedings, like many other irreplaceable documents, was burned in the great fire following the earthquake. Two papers, however, are available, and throw light upon the personnel of the gathering and the range of the topics which claimed their attention. One of these is the printed program, prepared in advance, a copy of which is treasured in the archives of the Eighth Province. This four-paged folder announces in detail the topics for discussion, the subjects of the addresses, and the speakers scheduled for each day. The other record, which it is still possible to consult, is the report of the advisory missionary committee of the diocese of California, recorded in the *Journal* of the 1904 Convention. As a resumé of the proceedings of a meeting of some historical importance, it deserves to be printed here. It was presented and read to the convention by the Rev. W. A. Brewer, secretary of the committee:

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To the fifty-fourth Convention of the Diocese of California:

The Advisory Missionary Committee is composed of the delegates to the Missionary Council, the Secretary of the 7th Missionary District, and the two additional clerical members appointed by the Bishop. To this committee, acting under the authority of the Diocesan Convention of 1903, fell the duty of organizing the first Missionary Conference of the Seventh Missionary District, which was held in San Francisco, April 23rd to April 27th, 1903.

The Conference was markedly successful. The Bishops of California, Sacramento, Salt Lake, Los Angeles, Olympia and Boise were present, besides delegates representing Honolulu, Alaska, Sacramento, Oregon, California, Los Angeles, Olympia, Salt Lake and Arizona. Rev. Dr. Lloyd, General Secretary of the Board of Missions, came on from New York and delivered a number of stirring addresses during the conference.

On Thursday, Friday and Saturday, April 23, 24 and 25, conferences were held at St. Paul's Church, San Francisco, when the following subjects were discussed: "The Missionary Canon," "District Secretaries," "Apportionment," "Appropriations," "The Relation of the Theological Seminaries to Missionary Work," and "A Missionary Training School on the Pacific Coast." Afternoon meetings and even mass meetings were held, and on Monday, April 27th, meetings under the auspices of the Woman's Auxiliary and the Daughters of the King took place in Oakland and San Francisco. On Sunday, April 26th, special sermons were preached by visiting Delegates in all the Churches. It was decided that these conferences should be held annually and that the next conference should take place in Salt Lake City in the spring of 1904. It was further decided that steps should be taken towards the appointment of a District Secretary who should devote his entire time to the duties of his office. His salary was placed at \$1500, with an allowance of \$500 for traveling expenses, these amounts to be paid by the several Dioceses and Missionary Districts within the Seventh Missionary District. The Diocese of California's share would be \$772.00.

It is noteworthy that of the seven Missionary Districts into which the Church is divided, it was the privilege of the seventh and last, the District nearest the field of work, to be the first to organize a conference for discussion of missionary problems and arousing missionary enthusiasm. We note with pleasure the fact that the Sixth Missionary District has just

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held a similar conference at Kansas City, and we trust that at no distant date these conferences may be a feature of the Missionary activity of every District in the Church.

[Two paragraphs are omitted because they deal with matters of diocesan interest only.]

In conclusion, the Committee begs to refer the following resolutions to the consideration of the convention.

Resolved, That this convention heartily concurs in the plan adopted by the first conference of the Seventh Missionary District to provide a salary for the Secretary of the said District.

Resolved, That the amount assessed to this Diocese on account of said salary, namely \$772.00 be paid for the first year from the funds of the Board of Missions.

Resolved, That the Delegates to the Conference of the Seventh Missionary District (two clergymen and two laymen) be appointed by the Bishop.

Resolved, That this Convention congratulates the Dioceses and Missionary Districts of the Sixth Missionary District upon the success of their first annual conference.

Resolved, That this Convention sends greetings to the Brethren of the first, second, third, fourth and fifth Missionary Districts and suggests to them the organization of similar conferences.

This report was signed by all the members of the committee: the Rt. Rev. William Ford Nichols, chairman; the Ven. John A. Emery; the Rev. Messrs. N. B. W. Gallwey, Edward L. Parsons, L. C. Sanford, John Bakewell, D.D. Dr. J. V. D. Middleton, Mr. George E. Butler, and Rev. W. A. Brewer, secretary; and on motion of Mr. Brewer, the resolutions appended to the report were all adopted.

The Conference of 1904

The unfortunate death on December 3, 1903, of Bishop Leonard,¹ made it impossible to carry out the intention to

¹The Rt. Rev. Abiel Leonard, D.D. (1848-1903) was consecrated the missionary bishop of Nevada and Utah on the feast of the Conversion of St. Paul, January 25, 1888. His jurisdiction was rearranged by the transfer of a part of Nevada to Sacramento and the addition of portions of Wyoming and Colorado. His area was then re-constituted as the missionary district of Salt Lake.

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hold the second conference of the Seventh Missionary District in Salt Lake City. It met therefore in Los Angeles on April 13, 1904. The opening service, at which Bishop Nichols was the preacher, was conducted in St. Paul's Cathedral. On the following days sundry aspects of the Church's work were discussed, and the four-day session closed with a missionary mass meeting in Simpson's Auditorium, a large public hall. The effective program carried out at this conference set the pattern for the routine at subsequent meetings, and, indeed, was taken over by the earlier synods after the organization of the Province of the Pacific.

The General Convention of 1904

The General Convention of 1904 met in Boston in October. In addition to the election of a bishop for the missionary district of Salt Lake,² and canonical action affecting the Church's missionary administration, an occurrence wholly unofficial, strengthened the solidarity of the Seventh District and stimulated the fraternal spirit which has come to be one of its marked characteristics. The General Convention has always offered an opportunity for groups with special common interests to meet together socially. We cannot say who first suggested that it would be desirable for the representatives of the Seventh District attending convention to enjoy such an evening together. Bishop Nichols records in his *Journal* that on October 15th, "he presided at a dinner of Pacific Coast Delegates and made an address." The term "Pacific Coast Delegates" obviously includes all present from the westernmost missionary area. The significance of the occasion is that it established a delightful precedent. Ever since, when the General Convention has been in session, a dinner of delegates and others from the Pacific division of the Church has been an anticipated event. For several years

² The Rev. Franklin Spencer Spalding (1865-1914), elected to succeed the Rt. Rev. Dr. Abiel Leonard as bishop of Salt Lake, was consecrated on Christmas Eve, 1904. The re-adjustment of the boundaries of missionary districts in 1907, changed his title to missionary bishop of Utah. He was struck and instantly killed by an automobile in Salt Lake City, September 25, 1914.

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the late William H. Crocker³ took pleasure in entertaining the guests in the name of Bishop Nichols, to whom he was devoted.

It is believed that the Seventh was the first of the missionary divisions to celebrate a common triennial feast, and it may be that its example influenced the establishment of the custom inaugurated at Denver in 1931, of appointing beforehand an evening during the convention when bishops, clerical and lay deputies, members of the Woman's Auxiliary, and others present from the several provinces, deepened their common interest by dining together.

Scarcely a session of the General Convention has failed to modify in some particulars the missionary canon, which consisted in 1904, as it still does, of the constitution of the Domestic and Foreign Missionary Society. At the Boston Convention, Dr. Lloyd remarked, in his triennial report of the Board of Managers: ⁴ "The plan initiated by the Seventh District of holding a district conference promises to have important results." Undoubtedly the general secretary of the Board of Missions was thinking not only of the increased missionary interest hoped for, but of the organization of missionary councils at strategic centers throughout the country, and, perhaps, of the introduction of some of the administrative methods he lived to see adopted. Within a few days of the rendering of his report, the amended missionary canon, proposed in 1901 too late for consideration, was acted upon by the convention and became the law of the Church. In the hope not merely of simplifying the code, but of relating the executive agency more closely to the legislative body, the name, "Board of Managers," was dropped altogether from the amended canon, and the executive committee was dignified by the title "Board of Missions," and was instructed to report directly to the General Convention, sitting however, as it formerly did, in joint session to hear the report. The section of the canon which, previously, called

³ Lay deputy from the diocese of California, member of the family which gave the site for the San Francisco Cathedral.

⁴ For many years previous to 1904 the Board of Missions was the term applied to the General Convention sitting in joint session of its two Houses to consider missionary affairs. The smaller executive committee administering missionary work was called "The Board of Managers."

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for the appointment of a Missionary Council was deleted, clearing the way for transforming the several conferences, so called, into as many missionary councils. In 1901 the Board of Managers had been authorized to appoint salaried field officers, and it seems that they hesitated to do so only because of the uncertainty as to the Church's reaction to sectional meetings and field secretaries. The emphatic desire of the Seventh District for a full time traveling agent must have encouraged Dr. Lloyd to go ahead, and, with the evident approval of the Boston Convention, he began the search for suitable candidates. When the next General Convention assembled, at least three department secretaries had already been selected.

Another canonical change, not directly connected with the missionary enterprise, helped nevertheless to clarify our terminology. The disciplinary canon was amended by providing courts of review to handle the appeal of a presbyter or deacon from the finding of a diocesan court. The federal government had already set an example by dividing the country into judicial districts, and the General Convention, recognizing the convenience of such an arrangement, collocated the dioceses and missionary districts into eight judicial departments. These divisions roughly corresponded with the seven missionary districts which the Board of Missions had set up in 1901. Comment had already been made on the ambiguity caused by the use of the same term for the jurisdiction of a missionary bishop and the larger area of the seven sectional missionary districts. Presently the word department began to be applied to the missionary as well as to the judicial segregations, anticipating by common consent, apparently, the action of General Convention three years later, identifying in number, content and designation the areas into which for convenience the country had been divided.

The Third Conference of the Seventh Department

The strength of the personnel of the Seventh District, or "Department" as we shall now call it, was much increased by

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the election of Franklin Spalding to the vacant bishopric of Salt Lake. His deep convictions and single-hearted devotion made him a leader in every movement for improving human relations. Politically he was a "Socialist," but a Christian Socialist whose sympathy with the oppressed and the unfortunate, and whose readiness to defend them with the skill and vigor of a strong and agile mind, made him an honored name throughout the Episcopal Church and beyond its borders.

The first matters to claim his attention upon his removal from his Pennsylvania parish to Utah were the chores incident to the undertaking of a new job, and among them was the necessity of becoming acquainted with the Seventh Missionary Department and the relation of his own jurisdiction to it. He renewed the invitation given by his predecessor to meet in the Mormon capital, and on May 14, 1905, the third conference of the Seventh Department opened in St. Mark's Cathedral, Salt Lake City. The attendance was large and enthusiastic, but except for the peculiar religious problem⁵ of the state and city in which the meeting convened, which inevitably forced itself upon the attentions of the delegates, the proceedings did not differ greatly from the two preceding conferences. A well remembered feature of the gathering was the formal visit to the grave of Bishop Leonard where the official representatives of the conference, members of local parishes, and visitors to the city, joined in a suitable memorial service.

The Boise Memorial

No meetings of the dioceses and districts in the Pacific area have surpassed in importance the two conferences of the Seventh Department held in 1906 and 1907. The extension of the Church in the United States from its colonial frontier to the western edge of the continent cannot be said to have been carried out in accordance with any definite policy. The

⁵ A local delegate, whose absence from a session, at which the Mormon problem had been discussed, was regretted, remarked that he didn't know much about the Mormon problem. "You know," he said, "my wife was a daughter of Brigham Young."

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establishment in 1835 of the principle that the Church itself is the missionary society, and the implementing of this principle by the creation of the missionary episcopate, was superb, but the development of the field was determined largely by chance, and was guided by the circumstances of the moment rather than by any long-range view of the future, or by the recognition of the meaning of population trends.

In 1850, a handful of men in San Francisco, despairing of any help from the Domestic Missionary Committee of the Board of Missions, organized the diocese of California. In the constitution adopted, the declaration of allegiance to the Protestant Episcopal Church was inadvertently omitted. Accordingly, when in 1853 an application was made to be received as a diocese, it could not be granted. But General Convention met the situation by sending the Rt. Rev. Dr. William Ingraham Kip to the coast as a missionary bishop. At the same time, General Convention took cognizance of the importance of the Columbia River basin by constituting the missionary district of Oregon and Washington, and electing the Rev. Thomas Fielding Scott⁶ to be chief shepherd.

In 1859, the General Convention recognized the Church's responsibility for the entire country by constituting the missionary district of the North West, which, under this inaccurate title, included all the ecclesiastically unorganized territory in the national domain. At that time there were but two other domestic missionary districts of the Episcopal Church: the district of Oregon and Washington, mentioned above, and the district of the Southwest, which had at different times been combined with other fields, and had been known as the Southwestern Diocese and, latterly, as the missionary district of Arkansas and Parts Adjacent, the adjacent parts being the Indian Territory, now the state of Oklahoma. Subsequent changes were effected by the subdivision or combination of the civil units in the vast area of the missionary district of the North West.

In the late years of the nineteenth century the House of Bishops seemed to find satisfaction in making weird experi-

⁶ The Rt. Rev. Thomas Fielding Scott, D.D. (1807-1867) was consecrated as the missionary bishop of Oregon and Washington, January 8, 1854.

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ments with mission boundaries.⁷ The organization of the several sections of the country, soon to be known as Missionary Departments, afforded the field its first opportunity to speak of its needs with a united voice and with some assurance of being heeded. In 1906 and 1907 the Seventh Department framed a petition to the House of Bishops which had the merit of enunciating a policy of expansion. This was the document known as the Boise Memorial.

The fourth annual conference of the Seventh Missionary Department met in Seattle on April 26 and 27, 1906. The San Francisco earthquake had occurred only nine days earlier, and delegates from the diocese of California were unable to attend, but they were in hearty accord with the action taken. The Rt. Rev. Dr. Lemuel Henry Wells, bishop of Spokane, introduced the following resolution:

Whereas, the territory covered by the Seventh Missionary Department is unequally divided among the bishops, and

Whereas, the recent growth and development of the population with the consequent increase in the number and size of the towns and cities in said Department has made the districts of some of the bishops so unwieldy that they cannot be efficiently administered under the present arrangement,—

Therefore, we the Fourth Conference of the Seventh Missionary Department, respectfully petition and request the House of Bishops to readjust these missionary districts and increase the numbers of bishops in this territory.

Resolved: that the Bishops of the Seventh Missionary Department be requested to present this petition to the House of Bishops at the next General Convention with such additional information as shall throw light upon the matter.

The proposed petition received unanimous endorsement and it would appear that the bishops in the department were

⁷ In 1868 Nevada and Arizona were combined, presumably, because they were neighbors on the map. In 1889 the district of the Platte included the western part of Nebraska and a part of Wyoming. Its name was changed to Laramie when most of the rest of Wyoming was added to it. In 1898 the district of Boise was constituted from parts of Idaho and Wyoming, and the missionary district of Salt Lake was created out of Utah and portions of Nevada, Wyoming and Colorado.

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appointed a "Committee on the Redistribution of Territory in the Department." The following year, when the fifth annual conference met in Boise, Bishop Wells, who had offered the resolution in 1906, made the following report on behalf of that committee:

To the House of Bishops of the Protestant Episcopal Church.

Right Reverend Fathers in God:—

The Bishops and Delegates of the Fifth Annual Conference of the Seventh Missionary Department in conference assembled, impressed with the manifestly inadequate episcopal supervision of a large part of this Missionary Department, there being but twelve Bishops for more than two fifths of the whole territory of the United States and the population having increased from in 1902 to in 1907, respectfully petition your Honorable Body to give relief to this condition and to that end we offer the following suggestions:—

1. That Western Colorado should again be erected into a missionary district and a bishop be appointed in charge.
2. That Nevada should again be a missionary district with a bishop of its own.
3. That the western part of Nebraska be constituted a missionary district with the present Bishop of Laramie in charge.
4. That Wyoming should be made a missionary district and a bishop placed in charge and that that part of Idaho, known as the Panhandle and now part of the District of Spokane, be made a part of the District of Boise.

When the General Convention assembled in Richmond, Virginia, October 2-19, 1907, the petition was readily granted. Indeed, more than had been asked for was given. Though it was no part of the readjustment of boundaries contemplated by the Boise Memorial, the diocese of Oregon requested the acceptance of its eastern counties as a missionary district, and the House of Bishops, by the canonical two-thirds vote, accepted the cession of this territory and erected it into a missionary district. In this action the House of Deputies concurred. The favorable action on the Boise

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proposals added two to the episcopate in the Seventh Department. The Rev. Henry Douglas Robinson was elected bishop of Nevada, and the Rev. Robert Lewis Paddock was chosen bishop of Eastern Oregon.

It will be noted that the principle upon which the Seventh Department based its plea for territorial changes was the convenience and appropriateness of conterminous civil and ecclesiastical divisions. The memorial assumed that no diocese would ever be larger than the state within which it had been organized, and that when the pressure of population indicated the need of increased pastoral care, new units would be created by subdivision within the state. This was the principle on which the Church in Europe and the East had expanded; it had been followed in the development of this country from colonial days. If our first missionary bishops had been assigned to territory vaguely described, the dioceses, when erected, coincided in area with the organized state. No departure from this principle occurred until the needs of the growing West embarrassed our predecessors. The excuse alleged for the patchwork jurisdictions, which Boise deprecated, was ease of communication. The excuse, when valid, was justified, but only as a temporary measure. The extension of railways, the building of permanent roads, the gas engine, and now the conquest of the air, have robbed inaccessibility of its meaning. And while motors and planes were unthinkable a few generations ago, the inevitability of roads was foreshadowed in covered wagon days. The Boise Memorial recalled the Church to an orderly program of expansion recommended by the practice of centuries.

Only once since 1907⁸ have state lines been disregarded. In 1935 a scheme of readjustment was submitted to the House of Bishops, but only partly carried out. The Panhandle was again severed from Idaho and returned to Spokane. *The Living Church* remarked at the time: "The observer can scarcely avoid gaining the impression that, in this instance, the bishops have been playing with maps instead of shepherding souls."

⁸ The addition of Southwest Texas to New Mexico dates from 1895 and is justified by the ease of access from the west. Time, however, and increase in population may yet prove the expedient to have been temporary.

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Three Recommendations of the Seventh Department

The Boise Memorial was not the only attempt of the Seventh Department Conference of 1907 to influence the administration of the Church. Three matters had bothered Western churchmen for some time: the difficulty in financing urgently needed buildings; the failure of Eastern brethren to grasp the meaning of the great distances in the West, so different from conditions east of the Mississippi; and "specials," those personally solicited gifts of which some missionary districts were the favored recipients.

One of the most helpful agencies of the "Domestic and Foreign Missionary Society, a corporation" has been the American Church Building Fund Commission, set up to raise a fund to be used to loan money for the erection of churches and other parish buildings. But in 1907 these loans, like those of a bank, were made in the interest, primarily, of the fund itself and not for the benefit of the borrower. Not infrequently it was cheaper and easier for a mission to borrow the money needed from a local bank instead of from the Commission.

While the General Convention of 1904, in its amended missionary canon, had left the way open for the appointment of traveling secretaries supported from missionary funds, would the missionary executives, the new Board of Missions, try to spread their resources too thinly? Would they underestimate the amount needed for travel, and handicap the district secretary for his work in the vast Pacific area?

Ever since Bishop Philander Chase went to England after money to build Kenyon College, bishops from the frontier had been seeking financial aid from the older countries, until it had become routine for Western missionary bishops to spend a part of each year on the Atlantic Coast soliciting funds. Ubiquitous, popular, aggressive bishops naturally reaped a harvest denied to their brethren who, no less devoted, were less gifted in the art of solicitation.

After a vigorous discussion of these three features of the

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missionary scene, the threefold resolution, submitted by Archdeacon Emery, was unanimously adopted. The present writer has abridged slightly the record in the minutes of the conference, but the intention of the motion is unobscured:

Resolved: that the Board of Missions be requested:

1. To use such influence as it can with the American Church Building Fund Commission to revise its conditions, so that loans made to parishes and missions shall have the proviso that, if interest and installments be promptly met, on the final payment the rate of interest shall be cut to two percent on the entire life of the loan.

2. That upon the appointment of a secretary for the Department, the allowance for traveling expenses for the first three years be of such amount as shall enable him to visit in that time every part of the Department, and that this be done in place of any proposed division of this territory and the appointment of additional secretaries.

3. To adopt, as early as possible, some plan by which all appeals for "specials" of every kind be presented by duly accredited agents of the Board, and that the funds so raised be divided among the different fields by the Board of Missions, after consultation with the Department Secretaries, in accordance with the claims presented by the bishops of the several missionary districts.

There were distinguished guests at the meeting in Boise when these resolutions were presented, among whom were the presiding bishop, Dr. Tuttle, and Mr. John W. Wood, secretary of the Board of Missions. These gentlemen were accorded the privilege of the floor and took part in the discussion. Without doubt they were able to assure the conference that the three items would receive sympathetic consideration.

Immediate action on the revision of the conditions under which loans were made by the American Church Building Fund Commission did not follow, but within a few years the methods of the Commission were thoroughly overhauled, and under the long and efficient direction of the new secretary, the Rev. Dr. Charles L. Pardee, not only have the terms, on which loans are made, been eased, and the bene-

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ficiaries treated as co-workers in the missionary field, and not as debtors of doubtful solvency, but the fund itself has prospered notably.

The Board of Missions favored the revision of department boundaries, and at Richmond an additional department was created. The General Convention of 1907 again amended the missionary canon. This time, instead of instructing the Board of Missions to arrange for conferences in strategic parts of the country, the canon divided the Church into eight departments, and assigned, specifically, the dioceses and missionary districts to each of several divisions. The Seventh Missionary Department became the Eighth under the new arrangement, but its area was diminished only by the removal of the fragments of those states on its eastern edge, which, like Western Colorado, were restored to district status, or, like the western part of Wyoming, were reunited to the commonwealth from which, as an ecclesiastical unit, they had been separated. The revised canon did not interfere with the discretion of the board in the choice and support of the department secretaries, the additional expense of another department was not permitted to lessen the appropriation for travel expenses, and no department secretary ever complained that his travel allowance was too small for his needs.

The vexing question of "specials" was not settled until 1919, when the responsibilities of the Board of Missions were taken over by the National Council. It had long been recognized that the securing of special funds by personal solicitation was justified only by emergency, and was a wholly unsuitable means of obtaining the income for regularly recurring expenses, but the tradition of a hundred years was not easily abandoned, nor was it readily appreciated that, what appeared to be an emergency in Bishop Chase's day, had become a regularly repeated item in the program of the missionary enterprise. An expanding church develops an insatiable demand for more workers and an enlarged equipment. However, as the Church learned to recognize the reasonableness and effectiveness of the missionary apportionment, reliance upon an irregular method of filling the mis-

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sionary treasury began to disappear. "Specials" are still authorized by the National Council, but the need as well as the gift must be "special," and the privilege of solicitation, when granted, is regulated and controlled.

The Eighth Department Council

The missionary canon, as revised in 1907, determined the area of the Eighth Department as follows:

"The Eighth Department shall consist of the Dioceses and Missionary Districts within the states of Idaho, Utah, Washington, Oregon, Nevada, California, and the territories of Arizona, Alaska, and Hawaii and the Missionary District of the Philippine Islands."

Except that Arizona has become a state, and that, by the action of the federal government in granting national independence to the Philippines, the Church in those islands has become, automatically, a foreign mission, the description of the Province of the Pacific at this day is the same as that of the Eighth Department when it was originally constituted.

The missionary legislation in 1907 reads as if it had been hastily drawn. A proviso attached to the section (Canon 52, Section 12) defining the constituency of each department, stipulates that these boundaries "shall be altered in accordance with the provisions of Section II of Canon 29"⁹ whenever a new Diocese or Missionary District shall be formed." But inasmuch as the proviso would be operative only in case the new jurisdiction should lie partly within two departments, a contingency unlikely to arise, and one which in fact never has arisen, it seemed scarcely necessary to insert it. Three years later, Canon 29 was renumbered Canon 30, but for three years longer the missionary canon (52) continued to refer to it as Canon 29.

The 1907 enactment (Canon 52, Section 13) stated that "Any department *may*"¹⁰ organize a Missionary Council," while a few paragraphs further on (Canon 52, Section 16), it

⁹ Canon 29 was the disciplinary canon.

¹⁰ Italics, the author's.

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was prescribed that: "Within one year after this Canon takes effect, the Senior Bishop in each Department *shall*¹¹ summon the Missionary Council to meet for the purpose of organization." This inadvertent irregularity was ironed out in 1910.

But whatever minor ambiguities may have marred canonical exactitude, the purpose of the legislation was plain, and what had been known as the Conference of the Seventh Missionary Department made haste to reorganize as the Missionary Council of the Eighth Department. As it had been the pioneer in setting up a sectional structure in 1903, so it was the first of the departments to conform to the new regime.

The primary council assembled in St. David's Church, Portland, Oregon, May 21, 1908. Bishop Nichols of California was elected president. The Rev. Louis C. Sanford of San Francisco had been chosen department secretary by the Board of Missions before the General Convention of 1907 had been called to order, but the council, in accordance with the requirement of the new canon, voted to confirm the board's choice. Mr. Sanford was also asked to serve as recording secretary, a post which he filled for three years. The precedent established in 1903 of holding its sessions in the spring was continued, but the council was so far conscious of inheriting the purpose and prestige of the discarded national Missionary Council as to omit, as the Missionary Council did, the meeting in the years when the General Convention was scheduled. So, in 1909, the Missionary Council of the Eighth Department met as usual, convening in All Saints' Cathedral, Spokane, on April 28, but in 1910 the continuity of its corporate life was maintained by the meetings of delegates during the session of the General Convention in Cincinnati.

The General Convention of 1910

The missionary canon received its customary triennial revision in 1910. The ambiguity which had passed unnoticed in 1907 was removed, and the organization of department coun-

¹¹ Italics, the author's.

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cils made obligatory. They were canonically described as "Auxiliary to the Board of Missions." The constituency of the Board of Missions was increased from forty-five to forty-eight members, equally divided between the episcopate, the presbyterate, and the laity. One half of the number in each order was to be elected by the General Convention, and one bishop, one presbyter, and one layman, were to be chosen by each of the department councils. It will be noted that by this action the department councils were differentiated from the old Missionary Council, the powers of which were merely advisory. In 1910 the department councils, as such, were accorded an active share in the administration of the Church's business. This was an important legislative concession. The canon also specifically provided that the departmental members of the Board of Missions, chosen to serve until 1913, should be elected by the clerical and lay deputies from each department present in Cincinnati.

The bishop of California records in his official *Journal* three occasions on which the representatives of the Eighth Department were called together during the 1910 Convention. On October 6th he presided at a meeting which, undoubtedly, was concerned with the three petitions which had been forwarded by jurisdictions within the department, and which were acted upon affirmatively, a few days later, in both houses by a canonical vote. Olympia and Sacramento had applied for diocesan status, and California had asked the acceptance of fourteen counties as a missionary district. October 14th was the date fixed for the triennial dinner, and on October 19th the delegates from the department gathered to exercise their franchise by the election of the three members of the Board of Missions as required by the amended canon. Their choice fell upon the Rt. Rev. Joseph Horsfall Johnson, D.D., bishop of Los Angeles, the Ven. John Abbot Emery, archdeacon of California, and Mr. J. Walcott Thompson of Salt Lake City.

One other item from the minutes of the Cincinnati Convention affected the interests of the department. The Rev. Louis Childs Sanford, department secretary, was elected bishop of San Joaquin, the new missionary district ceded by

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the diocese of California. His consecration took place on the feast of the Conversion of St. Paul, January 25th, 1911, but he continued to serve both as field secretary and recording secretary of the Eighth Department Council until his successor had been installed.

Whether it had been decided at one of the meetings in Cincinnati to postpone the council meeting until the fall, or whether the date was left to the decision of the program committee, consisting of Bishop Nichols, Bishop Moreland, and Bishop Sanford, is uncertain, but the 1911 session was held October 26th in Sacramento. At this session, which was largely attended, the Rev. George Coolidge Hunting, of Salt Lake City, was elected department secretary, to fill the vacancy caused by the election of Bishop Sanford to San Joaquin.¹² An honored guest at this council meeting was Mr. John Wilson Wood, secretary of the Board of Missions.

But one other session of the council convened. In 1912 the representatives from the several dioceses and districts met for the second time in Los Angeles. The program followed closely the routine which had commended itself as satisfactory in the same city eight years before. It is probable that those who attended looked forward to the next gathering in 1914, but when the General Convention met in New York in 1913, it adopted, "at long last," a provincial canon. This action, confirmed by changes in the missionary canon, which the authorization of provinces required, put an end to department councils and the Eighth Missionary Council became the Eighth Province.

¹² Mr. Sanford was the first department secretary to be elected to the episcopate. Three of his successors were also promoted to the same responsibility: the Rev. George C. Hunting was made bishop of Nevada; the Rev. Middleton Stuart Barnwell became bishop of Idaho, and was afterward translated to Georgia; and the Rev. Frederick Bethune Bartlett was elected to North Dakota, and in 1935 translated to Idaho. In the Third Department, the Rev. Thomas James Garland became successively suffragan and diocesan of Pennsylvania. The secretaryship of a department or province came to be regarded in some quarters as the stepping stone to a bishopric, but though other secretaries received episcopal nominations, none were elected. The great depression of the nineteen-twenties and thirties compelled the temporary discontinuance of the office.

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The Provincial Canon of 1913

THE ARTICLE of the constitution authorizing the erection of provinces was written into the Church's law eighteen years before the enactment of the canon defining the method of provincial organization. Changes of moment, involving the acceptance by many with differing points of view, cannot be hurried. During the nearly score of years between the adoption of the constitutional provision and its enabling canon, misgivings were removed, fears calmed, and the practical convenience of the modest decentralization proposed in the new legislation had been demonstrated by the experience of the department councils.

The reader will remember that in 1901 two schemes of provincial constituency were suggested. Bishop Grafton of Fond du Lac advocated areas consisting of several dioceses or districts, and submitted four alternative arrangements covering the entire country, viz., one of four provinces, one of five, and two of six; Mr. Niver, in the House of Deputies, had revived the proposal, fathered by the Church in the Confederacy, of state provinces; Bishop Hall of Vermont, reporting for the committee on canons of the House of Bishops, to which all amendments to the canons offered in that house must be referred, recommended the appointment of a joint commission on provinces, on the ground that so weighty a matter should receive further study before action

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was called for. With this recommendation both houses agreed.

The membership of that commission was selected with care. The episcopal appointees, Doane of Albany, Grafton of Fond du Lac, Kinsolving of Texas, Hall of Vermont, and Johnson of Los Angeles, were all men of judgment and represented all sections of the country. The presbyters were the Rev. Messrs. F. P. Davenport of Tennessee, John Williams of Nebraska, W. M. Grosvenor of New York, B. W. R. Tayler of Los Angeles, and C. M. Beckwith (afterwards bishop of Alabama) of Texas. The laymen were Messrs. Charles G. Saunders of Massachusetts, J. H. Stiness of Rhode Island, M. F. Gilbert of the diocese of Springfield, R. H. Battle of North Carolina, and G. E. Bergwin of Pittsburgh. This able and reasonable committee served with but two changes in personnel as long as it functioned. The Rev. Edwin B. Niver of Baltimore took the place of Dr. Beckwith in 1903, when the latter was elected to fill the see of Alabama, and Dr. Davenport¹ was replaced in 1910 by the Rev. J. R. Winchester (afterwards bishop of Arkansas).

It would be tedious and unnecessary to follow the inconsiderable verbal changes and not very important differences of opinion which marked the fortunes of the provincial canon as it was reported—and recommitted—from convention to convention. The few changes in the personnel of the joint commission, and the substantial agreement of its members in the main features of their triennial reports, indicated that the acceptance by both houses of Convention of a provincial canon was steadily drawing near. Indeed, though the Church did not suspect it, the advent of provinces was made certain in 1901 when the Board of Missions (i.e. the General Convention considering missionary affairs in joint session) decided to partition the country into sections and to promote in each the holding of missionary conferences. A further significant step was

¹ The Rev. Frederick Parker Davenport, D.D. (1859–1909), professor of ecclesiastical history and canon law in the Western Theological Seminary, had been a deputy to every General Convention from 1886 to 1907. He died in Chicago, February 10, 1909.

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taken in 1904 when General Convention set up eight judicial departments. The identification, three years later, of the judicial and missionary areas inevitably suggested the convenient simplification of the canons by substituting "Province" for "Department" and assigning to the Provincial Synod the responsibilities previously laid upon the Department Missionary Councils.

Considering the opposition displayed, from the first mention of a provincial system in 1850 until well into the twentieth century, the smoothness with which in 1913 the proposals of the joint commission went through is remarkable. Wisely, the recommended canon omitted any reference to archbishops or archiepiscopal visitations, though the omission may have irked some who revered ancient tradition, and the report was adopted in the House of Deputies by an overwhelming vote, the clergy of 68 dioceses and 14 missionary districts voting in the affirmative. The clergy in three dioceses and the laity in one were equally divided. The laity of 56 dioceses and five missionary districts also voted in the affirmative. The small negative vote showed where the strongest objections prevailed. The clergy of Southern Virginia and West Virginia voted against the measure, but the laity, not only of these two dioceses but also of Alabama, Duluth, East Carolina, Georgia, Iowa, Lexington, South Carolina, and Washington, registered disapproval. The clerical deputies from Idaho,² North Texas, and Utah, are recorded as having voted "no," and so is the lay delegate from North Texas. The House of Bishops concurred with the deputies in the adoption of the provincial canon but the figures of their *viva voce* vote are not recorded.

The new canon made no changes in the territory of the sections into which the country had been divided. The provinces contained the same dioceses and missionary districts as the judicial and missionary departments. The disciplinary and missionary canons were, of course, relieved

² What looks like an error in the record, which of course could not affect the result, is exposed by the fact that both of the accredited deputies from Idaho are recorded as not present.

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of the necessity of enumerating these divisions, and such other modifications of the code were made as were required to harmonize it with the new legislation.

Section 7 of the provincial canon ordered that the president of the superseded missionary council should, within one year after the canon took effect, summon the primary Synod of the Province to meet for organization, and that each diocese and missionary district therein should be represented by four clergymen and four laymen duly elected by the convention or convocation of each jurisdiction.

The canon also provided that the provinces should inherit all the records, funds, and other properties in the custody of the departments, and that all the elected members of the courts of review and of other boards and committees should hold office until their provincial successors had been elected. These provisions relating to the transition from departmental to provincial status were, as intended, repealed as soon as they had served their purpose.

The powers accorded to the provinces were the same as those exercised by the departments, and it was made plain that, in every respect, though the recognition of provinces was a new departure for the Episcopal Church and a return to the tradition and the terminology of the Church in other lands and in another age, the province succeeded to the duties and the privileges of the missionary department. But three of the powers enumerated in the canon (Canon 50, Section 6) were new enactments, and provided that each provincial synod

“Shall have power . . . to act as or to provide for (a) a Provincial Board of Missions, (b) a Provincial Board of Religious Education, and (c) a Provincial Board of Social Service, to be severally auxiliary to the general Boards having jurisdiction of these subjects.”

The Missionary Department was defined in the canons of 1910 as auxiliary to the Board of Missions, and was, as has been noted, required to elect one bishop, one presbyter, and one layman, as members of the General Board. The canons

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of 1910 also erected a General Board of Religious Education and instructed the missionary councils to organize Sunday School conventions, but in 1913 the synod was expected to elect one of the new members of the General Board. No General Board of Social Service was created in 1913, and, consequently, no board having jurisdiction of that particular subject, to which a provincial board could be an auxiliary, was in existence, but it is evident that its appointment was already anticipated.

The first of the provinces to set up its synodical structure was the Seventh, comprising the dioceses and missionary districts in the states of Missouri, Arkansas, Texas, Kansas, Oklahoma and New Mexico. It was in this area that the example set in 1903 by the westernmost division of the Church, in holding a missionary conference, had been so closely followed, and now the same constituency lost no time in calling a meeting of its primary synod. In January, 1914, at Muskogee, Oklahoma, the Province of the Southwest, as the synod decided to name it, adopted a body of canons and elected its first provincial officers.

Before the end of the year, all of the provinces, except the Eighth, had completed their organization. The Eighth would have done so, too, had it been convenient for the bishops and delegates to meet in the early part of the year. After the precedent set by the Council of the Eighth Department, a committee of arrangements had been appointed, consisting of the president of the department council, Bishop Nichols; the prospective host of the synod, Bishop Keator of Olympia; and the secretary of the Eighth Department, the Rev. George C. Hunting, and, in accordance with their recommendation, the president of the former council summoned the primary synod to meet in Seattle on October 15th, 1914.

Before that date rolled around, World War I had broken out in Europe. Our sympathies were subjected to strain, but at that time no one in the United States dreamed that a world war was in the making, and, for two more years, business in this country was "carried on as usual." It was

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not the war which occasioned the postponement of the primary synod, though it is mentioned as a contributing cause. A special meeting of the House of Bishops to fill three vacancies in the missionary episcopate, all of them in the Eighth Province, called to sit in Minneapolis on October 7th, would make it highly inconvenient, if not impossible, for the bishops to be in Seattle only seven days later, and other circumstances, not clearly set forth in any document, seemed to cast doubt upon the likelihood of a satisfactory attendance of the clergy and the laity. Accordingly, in September, the committee of arrangements issued a "Notice of Postponement,"³ as follows:

Notice is hereby given that, acting in accordance with what, after careful consideration, appears to be the best interests of the Province, the undersigned Committee of Arrangements for the Primary Synod, heretofore called to meet in Seattle, Washington, October 15, 1914, have decided to postpone without date the said meeting.

After correspondence with the authorities of several of the Dioceses and Missionary Districts of the Province, it has become apparent, owing to unsettled conditions which prevail generally, due in large part to the European war:

(1) That the attendance, and especially of our Lay Delegates, at the meeting is likely to be greatly impaired, thus preventing a really representative gathering of the Province.

(2) That even if the meeting were held, the prevailing conditions would seriously interfere with the enthusiasm and helpfulness which the work of the Synod is expected to produce.

It does not appear that any material interest of the Province will be harmed by the postponement of the Synod to a more convenient season.

For the sake of complying with the canon, the Bishop and elected delegates of the Diocese of Olympia will meet on the day named in the call and formally adjourn to a date to be

³ This notice, which had been sent previously to all the bishops of the province, was published in the October, 1914, issue of *The Pacific Churchman*. This monthly periodical, which had served since 1861, and still serves, the interests of the diocese of California, had been adopted as the official organ of the Eighth Missionary Department, and sustained for some years the same relation to the province.

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set by the Bishop of California as President of the former Eighth Department, of which date due and timely notice will be given.

Faithfully yours,

WILLIAM FORD NICHOLS,
Bishop of California

FREDERICK W. KEATOR,
Bishop of Olympia

GEORGE C. HUNTING,
*Secretary of the
Eighth Department*

Only twice since has the stated meeting of the synod been postponed. In 1918 it was deemed best to omit the session, again scheduled for Seattle, but in that year the country was actually at war, drawn into the European maelstrom, whose force had been underestimated three years earlier; and, in 1945, we were again fighting desperately on three continents in World War II, and the federal government had, for justifiable reasons, restricted travel and forbidden large assemblies. It is a matter of pride that, in the great depression of 1929 and succeeding years, the synod, by the regularity of its activities, helped to maintain the morale of the province.

The Adjourned Primary Synod, 1915

While it was a disappointment that the original plan could not be carried out in 1914, it was judged imperative that the initial synod should be an unmistakable success, and in the following year the change in the local situation in the West seemed to favor the most optimistic anticipations. There were three occasions which accounted for this new mood of expectancy: (1) All the vacancies (four) in the provincial episcopate had been happily filled; (2) the decision had been reached to hold the annual convention of the Brotherhood of St. Andrew in Los Angeles, and the plans were well advanced for a large and enthusiastic gathering. This was a national event of particular interest to the laymen of the Episcopal Church throughout the country.

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That it should be held on the West Coast was a privilege which the western members of the Brotherhood appreciated.

(3) The long expected Panama-Pacific International Exposition was opening in San Francisco. It was expected to draw thousands of visitors, as it did, to the city by the Golden Gate, and many among them would be, it was believed, churchmen who would be glad to attend the synod, participate in the Brotherhood convention, see the Exposition and, perhaps not least, enjoy a holiday in the best advertised playground in the nation.

In the spring of 1915, Bishop Nichols issued his second formal call to meet for organization:

The Bishop's Office
1215 Sacramento Street
San Francisco, California
March 31, 1915

Pursuant to the vote of adjournment of the attempted meeting of the Primary Synod of the Province numbered Eight in Canon 50, Section 1, of the General Canons, called to meet in October, 1914, there not being then a quorum present, the undersigned, acting as former President of the late Eighth Department and under the provision of the said note of adjournment, hereby summons the said adjourned Primary Synod to meet in the City of Oakland, in the Diocese of California, on Thursday, August 19, 1915, the opening service to be held in St. Paul's Church in said City of Oakland, 10:30 A.M.

The designation of the place for this adjourned meeting is made after consultation with and the approval of the Bishop of Olympia and the Committee who had made full and generous preparation for the meeting in Seattle which then existing war conditions seemed to render impractical. The dates assigned, which come the week before the large convention of the Brotherhood of St. Andrew in Los Angeles, it is hoped, may help a wide and representative attendance at both meetings from the Pacific Coast.

WILLIAM F. NICHOLS,
*President of the late Missionary Council
of the Eighth Department*

The bishop of California used all his influence to secure a representative attendance, but he was also concerned with

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the quality of the synodical activities. In a signed editorial appearing in *The Pacific Churchman* in June, 1915, a part only of which is quoted here, he expresses happily his anticipations which, it is a pleasure to record, were not disappointed in the event:

With our vast and isolated Province, a healthy provincialism could be made not only "agreeable" ⁴ but unifying and efficient to a marked degree. There is no danger of our becoming "insular" though we are "long" on islands and we need never fear a regional ecclesiastical "dialect" to betray us. On the other hand, some "intensity" of provincial consciousness would mightily help church life and progress in our hemispherical area. We have interests common to, if not characteristic of, our zone, like race contacts and dawning eras of world history on this ocean.

We are by no means immune from some tendencies to isolated interests which go with so vast a field, which must be weak in spots, and center localities upon their own church struggle for existence. Self-absorbed congregationalism, parochialism, diocesanism, and all the rest, easily move in the direction of least resistance. Habits of looking on our own immediate things and not on the things of others readily make churchmen shortsighted both in person and in policies and Layman, Deacon, Priest and Bishop may be tempted to act as if his immediate "days doings" were the whole thing. Surely a provincialism which lifts the vision and warms the heart towards the planetary issues and opportunities which loom so largely before this part of the globe can be made agreeable and profitable.

Whatever misgivings existed as to the attendance at this first meeting of the synod were dispelled as the procession of twelve bishops and the hundred or more clerical and lay delegates entered St. Paul's Church, Oakland, for the opening service. The bishop of California was the celebrant, the Rt. Rev. Dr. Arthur Selden Lloyd, president of the Board of Missions, was the gospeller, and the Rt. Rev. Dr. Joseph Horsfall Johnson, bishop of Los Angeles read the epistle. The sermon was preached by the Rev. Alfred Lockwood of

⁴The words inclosed in quotation marks in this editorial are borrowed from the definition of "provincialism" in the *Century Dictionary*.

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Spokane. He took for his text the striking verse from Ezekiel 1:20, "The spirit of the living creature was in the wheels," and in forceful language outlined the purpose of the provincial system as defined in the canon, viz., to promote efficiently missions, religious education and social service. He stressed our responsibility in the premises, and urged the permeation of our activities with the spirit of sacrifice, love and service.

The Business Sessions

Luncheon was served in the Claremont Hotel, Berkeley, where most of the delegates were housed, and immediately afterward the synod was called to order. The roll call revealed the absence of familiar faces and the presence of new ones. Since the last meeting of the Department Council, Bishop Robinson of Nevada, Bishop Scadding of Oregon, and Bishop Spalding of Utah, had passed away; Bishop Wells of Spokane had resigned on account of age; and their places had been taken, respectively, by the Rt. Rev. Dr. Hunting, the Rt. Rev. Walter Taylor Sumner, the Rt. Rev. Paul Jones, and the Rt. Rev. Herman Page. The bishop of Arizona and the bishops of Alaska, Honolulu, and the Philippines, were unable to be present. All the continental jurisdictions sent delegates, for the most part in both orders, and Honolulu was represented by a lay deputy.

An interesting photograph of the synod, taken on the grounds of the hotel, where some of the business meetings were held, verifies the presence of eighty men, most of whom wore the badge of a delegate, but a number of bishops, clergymen and laymen were unavoidably left out of the picture.

Distinguished guests present were Bishop Lloyd, who as secretary of the Board of Managers (as the Board of Missions was then called) had been present in 1903 at the first conference of the Seventh (later known as the Eighth) Missionary District; the Rt. Rev. William Lawrence, D.D., bishop of Massachusetts, to whose initiative, chiefly, the Church Pension Fund owes its existence; and the Rt. Rev. Anson Rogers

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Graves, D.D., retired bishop of Kearney (afterwards named Western Nebraska) who had taken up his residence in San Joaquin.

The organization of the synod was quickly effected. Bishop Nichols had previously expressed the hope that ordinances might be made as brief as possible, concerned only with absolute essentials, leaving the way open for the enactment later of such provisions as might be demonstrated by experience to be necessary, and had wittily contrasted saints and synods, pointing out that the former were never canonized until long after their earthly course had ended, but that synods might be canonized to death. After a resolution had been adopted that the officers of the Eighth Department Council act as temporary officers of the synod until its organization was perfected, Bishop Keator submitted five by-laws which were adopted without discussion. Their brevity permits their insertion here in full as follows:

1. This Synod shall be known as the Synod of the Province of the Pacific and in addition to the Bishops, shall consist of four Clerical and four Lay Deputies from each Diocese and Missionary District, elected by its Convention or Convocation. The Powers shall be those covered in Canons 31, 50, 55 and 57.

2. A majority of all the Bishops of the Province entitled to vote, and at least one Deputy of the Clerical Order in each of a majority of the Dioceses and Missionary Districts entitled to representation, and likewise at least one Deputy of the Lay Order in each of the majority of the Dioceses and Districts entitled to representation, shall constitute a quorum for the transaction of business, though any number less than a quorum may adjourn.

3. The President of the Synod shall be one of the Bishops of the Province elected by the concurred vote of the three orders and by a plurality in each order. He shall hold office for six years. The Bishop, Presbyter and Layman to represent the Province on the General Board of Missions and the Provincial Secretary, as provided in Canon 55, Section 12, shall be elected in like manner. The Synod may elect a clerk of the Synod and a Treasurer by a majority vote of Deputies. The Provincial Board of Missions, the Provincial Board of Religious Education, the Provincial Board of Social Service, and

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the Judges of the Court of Review, shall be elected in a like manner by a majority vote. The formation of these boards other than as specified in the provisions of the General Canons relating to them shall be as the Synod determines.

4. The Synod shall meet at a time and place designated by the Synod immediately preceding, and Special Meetings may be called and the place and date of the Regular meeting be changed on sufficient cause by the Committee of the Synod to arrange for meetings, said Committee to consist of the President, the Bishop of that Diocese or District selected for the meeting, the Secretary of the Synod, if there be one, the Treasurer of the Synod, and two Lay Deputies to be added to their number by the other members of the Committee.

5. These By-Laws shall go into effect immediately and be subject to revision by a majority in each of the three orders, provided notice of such proposed revision has been given to or by the Committee on ordinances at least three months before the meeting of the Synod at which such amendments are submitted.

Under the impression, no doubt, that these regulations would be all that were needed to complete organization, it was moved, immediately upon their adoption, to proceed to the election of officers. As had been anticipated, Bishop Nichols was the sole nominee for the presidency, and, instructed by the three orders, voting separately, the acting secretary, Bishop Hunting cast the ballot which elected the Rt. Rev. Dr. Nichols, bishop of California, the first president of the province for the term of six years. It then must have occurred to some that, simple as they desired the provincial structure to be, there was really quite a list of offices to be filled. It was moved, therefore, and carried, that the chair appoint a nominating committee who should suggest incumbents for the several positions, excepting the synod secretaryship, and bring in their report on Friday morning.

But when this committee, consisting of Bishop Moreland of Sacramento, Archdeacon T. A. Hilton of Olympia, and Mr. R. M. Armstrong of California, sat down to work, it was discovered that, though the by-laws were explicit as to the way in which the members of the several boards contemplated in Canon 50 should be elected, there was no deter-

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mination of the number or qualifications of board members. Reporting this dilemma Friday morning, the committee offered a resolution, which was instantly approved, that the oversight be referred to the committee on ordinances. There was no such committee but the chair appointed one at once, viz., Bishop Keator, who had offered the by-laws already passed, Dean William MacCormack of Los Angeles, and Judge N. P. Chipman of Sacramento. This committee reported Friday afternoon, but it seems best to insert the action taken here. The report of the committee, which was, of course, adopted, was in effect an amendment to the by-laws: ⁵

PROVINCIAL BOARD OF RELIGIOUS EDUCATION

Section 1. There shall be a Provincial Board of Religious Education composed of first, one Bishop, one Presbyterian, and one Layman, elected at large by the Synod at each stated meeting; second, one member from each Diocese and Missionary District of the Province, elected annually by the several conventions or convocations thereof; and, third, the representative of the Province on the General Board of Religious Education, *ex-officio*.

Section 2. The Provincial Board shall elect, at its first regular meeting after the triennial meeting of the General Convention, one member of the General Board of Religious Education to serve for a term of three years and until his successor is elected by the Provincial Board.

Section 3. The duty of the Provincial Board of Religious Education shall be to serve as an auxiliary to the General Board of Religious Education and to co-operate with the several Boards and Commissions of the respective Dioceses and Missionary Districts for the promotion of the cause of religious education.

PROVINCIAL BOARD OF MISSIONS

Section 1. There shall be a Provincial Board of Missions composed of first, the three members elected by the Synod as its representatives on the General Board of Missions; second,

⁵ A strict interpretation of by-law 5 might make it impossible to amend, at the Primary Synod, a set of by-laws already in effect, but inasmuch as the items under consideration were essential and had been unintentionally overlooked, the addition could be made by common consent, or by a resolution to reconsider the action on by-law 5.

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the Provincial Secretary, if there be one; third, one member from each Diocese and Missionary District included within this Province, elected annually by the several conventions or convocations thereof.

Section 2. The duty of the Provincial Board of Missions shall be to take such measures to foster missionary interests within the Province as are not inconsistent with the Constitution and Canons of the General Convention or of any Diocese or Missionary District within the Province.

PROVINCIAL BOARD OF SOCIAL SERVICE

Section 1. There shall be a Provincial Board of Social Service, composed of, first, one Bishop, one Presbyter, and one Layman, elected at large by the Synod at each stated meeting; second, one member from each Diocese and Missionary District of the Province elected annually by the several conventions or convocations thereof.

Section 2. The Provincial Board shall serve as auxiliary to the Joint Commission on Social Service. It shall be the duty of this Board to study social and industrial conditions throughout the Province; to co-ordinate the efforts of the various social service commissions of the several Dioceses and Missionary Districts within the Province and to take such action as it may deem necessary for these purposes.

One more desirable addition to the by-laws was made on Saturday afternoon when, on motion of the committee on ordinances, it was resolved that:

The stated meetings of the Synod shall be held annually except in the year of the meeting of the General Convention, at such time and place as may be fixed by the Synod. Special meetings of the Synod may be called by the President on the written request of four members of each of the three orders. Notice of the time and place of all meetings shall be mailed to the ecclesiastical authority of each Diocese and Missionary District at least sixty days before the meeting.

Although not so stated in the record, this would appear to be an amendment to by-law 4, which was adopted on Thursday, as it conflicts with it in some particulars. A special meeting of the synod has never been called, nor is one likely

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to be summoned unless or until some unlooked for change is made in the constitution and canons of the General Convention. These by-laws bear the marks of hastily considered, temporary legislation, intended to serve, as indeed it was, until provincial experience, and ripe judgment based upon it, should produce a more nearly adequate code.

Immediately after the appointment on Thursday, of the nominating committee, the office excepted from its responsibilities, the secretaryship of the synod, was filled by the election of the Rev. Alfred Lockwood. The wisdom of the choice has been verified by the fact that throughout its history, the synod has had no other secretary. The accuracy of his records and the competence with which the business of each meeting of the synod, the provincial council, and of every committee with which he has been associated, has been conducted, is not only a tribute to his unfailing interest and devotion, but reflects also the good judgment of the synod in selecting in the beginning the right man for this important function.

There remains but little parliamentary detail to record. The committee on nominations made its report, and the unfilled offices and boards were quickly cared for. Bishop Keator, Archdeacon Emery, and Mr. J. Walcott Thompson, were elected to the General Board of Missions; the Rev. Dr. Edward L. Parsons, rector of St. Mark's Parish, Berkeley, was chosen to represent the province on the General Board of Religious Education; and Mr. C. E. C. Hodgson of Santa Monica, diocese of Los Angeles, was elected treasurer of the synod. It was decided not to fill the office of provincial secretary until after the meeting in 1916 of the General Convention. It seems scarcely necessary to name the other 57 men selected to represent the several dioceses and districts on the three provincial boards set up in accordance with the requirement of the general canons.

It had been the custom of the Missionary Council of the Eighth Department to pay the travel expense incurred by the departmental members of the General Board of Missions in attending the meetings, by an assessment upon the constituent jurisdictions. This practice was continued by the

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synod, and it seems desirable to call attention to the modest figures of the first provincial assessment. By a resolution presented by the committee on ordinances, it was resolved to apportion an assessment for the current year of \$800 upon the several dioceses and missionary districts in the province in the following amounts:

Arizona	\$ 20.00
California	200.00
Eastern Oregon	20.00
Idaho	25.00
Los Angeles	150.00
Nevada	20.00
Olympia	100.00
Oregon	75.00
Sacramento	75.00
San Joaquin	50.00
Spokane	40.00
Utah	25.00
Total	<hr/> \$800.00

The invitation given by the Rt. Rev. Dr. James B. Funsten, bishop of Idaho, to hold the synod of 1917 in Boise was accepted; the usual resolutions of courtesy and of routine were offered; and about noon on Saturday, August 21, the Primary Synod of the Province adjourned *sine die*.

Synodical Conferences and other Meetings

While the Primary Synod had been called expressly for the purpose of organization, the values conserved by the department council were not overlooked. The president of the council, in his warning editorial, previously quoted, expressed the hope that priority might be given to the consideration of the matters which were vital to the Church's existence. Accordingly, the purely parliamentary sessions were made as brief as were consistent with their indispensability, and each day of the synod special topics, included in the program prepared by the committee of arrangements, became, at specified hours, the order of the day.

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On the first afternoon (Thursday, August 19), the business was interrupted in favor of a "Conference on Missions." Following the precedent established a dozen years earlier, the president called another bishop to the chair, in this case the bishop of Los Angeles, Dr. Johnson. There were two addresses, one by Bishop Lloyd and the other by the Rev. John W. Nichols, "California's own missionary in China."

On Friday morning two conferences were held. The president asked Bishop Paddock of Eastern Oregon to preside while the work and aims of the Church Divinity School of the Pacific were presented by the Rev. Professor Dr. Herbert H. Powell, and Deaconess Anita Hodgkin spoke of the more recently founded Deaconess Training School of the Pacific. Then there followed immediately a "Conference on Religious Education." Bishop Moreland took the chair and the several items—collegiate education, the diocesan board, the provincial board, and the Sunday school (not yet called the Church school)—were discussed by the Rev. Stanley S. Kilbourne, director of the Collegiate Department of the General Board of Religious Education; the Rev. George Weld, rector of All Saints' Church, Montecito, California; the Rev. E. V. Shayler, rector of St. Mark's Church, Seattle; and the Rt. Rev. Dr. Herman Page, bishop of Spokane, respectively. The Rev. Dr. Parsons coordinated the activities presented by the previous speakers with an address on "Education a Unitary Force."

On Friday afternoon, "Special Work in the Province" was the appointed topic, and clergy engaged in racial work spoke of the Indian, Chinese, Japanese and Negro congregations in the provincial area. The addresses were the more significant because they were made by pastors of the same race as their people, viz., the Rev. Sherman Coolidge, the Rev. D. G. Ng, now known as the Rev. D. G. Wu of San Francisco, the Rev. Paul Murakami, and the Rev. D. R. Wallace. Bishop Sumner of Oregon ended the session with a vital presentation of the urgency and opportunity of social service.

On Saturday morning the conference was in the hands of the Rt. Rev. Dr. William Lawrence, bishop of Massachusetts, who explained the plans of the Church Pension Fund, which

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the Episcopal Church was about to inaugurate, and which now has been in successful operation for thirty years. While the need of pensions for the aged clergy had long been recognized, the energy and imagination of Bishop Lawrence, and of the able men whose interest he engaged, was responsible for the foundation of a voluntary pension system, not supported by public taxes or by a large endowment, which was certainly the first of the voluntary pension funds in this country to provide fairly adequate annuities and avoid insolvency.

As with the department council programs, so with the newly organized synod, much interest attached to the occasions arranged for the benefit of others as well as for the official delegates. In addition to the opening service, such occasions were the dinner meetings with special groups, and the missionary mass meeting with which the department councils had usually ended.

The synod banquet was served in the Claremont Hotel. Men only were in attendance, and a unique series of after-dinner speeches had been planned by the Rev. Charles L. Miel, rector of St. Peter's Church, San Francisco, who was the toastmaster and the only clerical speaker. Laymen from Arizona, Oregon, Washington, San Joaquin and Idaho, addressed the 235 guests present, and talking to the general subject "Banquets and Banquos" laid with humor and wisdom the ghosts that disturb the minds of clergy, vestrymen, and all who "pray for the peace of Jerusalem."

On Friday evening a public meeting was held in St. Mark's Church, Berkeley, in the interests of religious education, at which the speakers were the Rev. Stanley Kilbourne and Dr. Brannon, president of the University of Idaho. At the same time a meeting in the interests of social service was addressed by Bishop Jones of Utah and Bishop Sumner of Oregon in Christ Church, Alameda.

One of the features at conventions, both general and diocesan, has been the meeting of Church societies. Of these organizations, the Woman's Auxiliary has occupied the first place. The importance of the triennial meeting of that body, held at the same time and place, is second only to that of the

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General Convention itself. The Woman's Auxiliary of the diocese of California issued a statement, previous to the coming of the synod to Oakland, publicizing the date, and expressing the hope that, while the time did not seem ripe for a provincial organization of the Woman's Auxiliary, each provincial synod might be the occasion of a large meeting of women representing all parts of the province.

Not content with wishing, the California Auxiliary arranged for a gathering at the Primary Synod on Friday afternoon, August 20, in St. Mark's Parish House, Berkeley. There were four speakers: the Rev. Sherman Coolidge; the Rev. S. W. Creasy, missionary to the Indians at Fort Hall, Idaho; Bishop Paddock of Eastern Oregon; and Bishop Lloyd. The report of the meeting stated:

"The hope that it would be representative of the Eighth Province was abundantly fulfilled. The roll-call was answered not only by women from the several dioceses and districts within the province, but by many women from other parts of the Church."

The cheerful custom of serving tea afterward gave the opportunity for a profitable and delightful social hour.

The new municipal auditorium of Oakland, one of the first of these modern institutions to be built in California, had recently been opened and was offered by the city to the synod for its closing assembly. On Sunday night, August 22, it was filled to capacity. The united choirs of the city and vicinity led the singing, and short effective addresses by the missionary bishops present at the synod, including Bishop Lloyd, brought to a close what an enthusiastic Church reporter described, making however an exception of the General Convention of 1901, which had met in San Francisco, as "unquestionably the greatest gathering of this Church on the Pacific Coast." Indeed, it was the general opinion of delegates and visitors that an advance had been registered in the interest of the several parts of the province in each other, in the realization of the opportunity for usefulness which the provincial relationship conferred, and in the desire to prosecute with new vigor the Church's work.

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The following extract from a letter written by a competent observer, Bishop Lloyd, to Bishop Nichols, seems to support the view that the above impression was both general and accurate:

My dear Bishop:

I want you to know how reassured I felt when the Synod adjourned. Not to speak of the personnel, or the amazing way in which the Synod eliminated footless discussion of ordinances and the like, it seemed to me any man must take courage who observed the large-minded and courageous way in which every discussion was approached from the view-point of the whole Church and its best interests.

I was the more impressed because no one knows better, that the chief obstacle to the Church's doing what she might and what she desires to do for the nations is hindered by the inherited notion that dioceses and, indeed, parishes exist primarily for their own interest and welfare. To note that every diocese represented in the Synod seemed to regard itself as a factor in the national Church, made me definitely optimistic. . . .

What pleased me especially was the matter-of-course way in which education and social service were treated as essential factors in the work of extending the Church.

I brought away the impression that the Province of the Pacific Coast may be the means of establishing new points of view for the Church, and since the point of view is the determining factor when the issue is reached, this is most significant.

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CANONICALLY, the life of the Province of the Pacific dates from 1915. It is impossible, however, to appreciate its history without taking into account the preceding years of preparation. While the Church was making up its mind to adopt a provincial system, the dioceses and missionary districts between the Rocky Mountains and the Pacific Ocean, combined first under the name of the Conference of the Seventh Missionary District, and soon to be defined as the Council of the Seventh (after 1907 the Eighth) Missionary Department, were developing a common consciousness which was ready to become the "provincial spirit" as soon as General Convention showed the green light.

Influence of Bishop Nichols

In the growth and expression of this spirit the influence of the president of the council was no small factor. If we may include these preparatory years, the primacy of the Rt. Rev. Dr. William Ford Nichols, second bishop of California, extended from May 1903 to October 1921. During that period there were many changes in personnel; alterations in the general canons affected the number, area and status of the constituent jurisdictions, and modified their relation, as a unit, to the national Church; but the president in the formative stage, and the conservative enactment of ordi-

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nances in the four synods which marked his term of office, resulted in the erection of a synodical structure upon a foundation of essentials which have remained unchanged. These fundamentals were: A cooperative interest in the practical objectives of Church extension, Christian education and Christian social relationships; a devotion to the welfare of the whole Church, which no sectional demands have been permitted to obscure; and, best of all, a warm provincial fellowship, which has made of each meeting of the synod a happily anticipated reunion.

Prestige of the Diocese of California

Both the prestige of his see and the personal qualities of the bishop contributed to these ends. The diocese of California was not merely the first, west of the Continental Divide, to be organized; it was the only jurisdiction of this American Church, after 1835, to assert its independence at the outset. It is true that Bishop Kip was sent to the coast in 1853 as a missionary bishop, but the diocese was admitted to union with the General Convention in 1856, and would have been received three years earlier, except for an inadvertent omission¹ in the original diocesan constitution. It is also true that the young diocese met with serious financial problems which new dioceses now escape, but these difficulties were no greater than those in which most of the earlier dioceses had been involved. The conspicuous and romantic city by the Golden Gate had metropolitan pretensions when other Pacific settlements, both north and south, were still in their infancy. Until the turn of the century, in the language of old California miners and pioneers, the "City" meant none other than San Francisco. The Church in that city was forced by the prominence of its see to assume ecclesiastical leadership on the coast. Almost a half-century must elapse before Oregon became a diocese (1889). Los Angeles began its separate existence in 1895. Since then the only jurisdictions within the province to attain diocesan

¹ The constitution left out the required declaration of allegiance to the Protestant Episcopal Church in the United States of America.

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status are Olympia and Sacramento, both of which became independent in 1910.

Bishop Nichols' Statesmanship

The choice of Bishop Nichols in 1903 as the chairman of the Missionary Conference was more than an act of courtesy, or an acknowledgment of San Francisco's prestige. He was recognized as an ecclesiastical statesman, a man with vision, an estimate which the annals of his episcopate abundantly justify.

His second convention address, in 1892, expressed the hope that among the anticipated gifts to parishes and institutions of the diocese, there might be some provision for a training school for the clergy on this coast. The following year he announced a donation of four acres for a school site and \$20,000 with which to start an endowment. In the fall of 1893 the Church Divinity School of the Pacific opened its doors with one resident, fulltime professor and two students. As Bishop Nichols hoped, the school at that early date challenged the interest of the neighboring jurisdictions, and looking back over the years when the progress of the seminary was hopefully applauded, and its struggle with difficulties sympathetically encouraged, it is seen to have been inevitable, though its founder did not live to rejoice in its success, that the Church Divinity School of the Pacific should be adopted by the province as its first institutional project.

Even before the diocese of Los Angeles had been erected, the bishop of California foresaw the necessity of carving a fourth unit of the Church out of the area over which he presided, and took the first step in the cultivation of a common Church consciousness and sense of destiny in the great central valley of the state by the formation of the unofficial "Church Association of the San Joaquin." At that time the diocese of California was canonically divided into two convocations, the northern and the southern. In view of the impending constitution of the Southern Convocation as the diocese of Los Angeles, it was deemed inexpedient to make any convocational changes in the north prematurely. But

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when it became practically certain that the diocese would be divided, the Northern Convocation was subdivided into three sections, and on September 10, 1894, the San Joaquin Convocation was formally organized at Fresno. It was an open secret that the bishop anticipated the acceptance in due time by the General Convention of the fast growing interior valley as a missionary district.

The bishop excelled as a parliamentarian. Quick in his decisions, always courteous and impartial, whenever he occupied the chair affairs ran smoothly and expeditiously. As a presiding officer he set a standard which meant much to the infant province, and fixed its estimate of the provincial system as a development supremely worth while, not only giving to a section a new principle of cohesion, but strengthening the whole Church. The bishop magnified his office, not by any assertion of traditional titles and customs, but by a sober, realistic grasp of the opportunity to advance the Church's growth which the provincial system afforded.

His Personality

Any appraisal of Bishop Nichols' influence which omitted a reference to his personal traits would do him an injustice. His associations with the clergy and laity at General Convention, synod, and on many other occasions, was a compelling factor in cementing the ties which united the churchmen of the coast. His preparation for holy orders, and his early ministry, had been carried on under the eye of Dr. John Williams, the distinguished bishop of Connecticut, and the ideals and methods of his episcopate were shaped to a considerable degree by that positive leader. Tenacious of his opinions, he was cautious in adopting new points of view, but, if convinced that the change was desirable, he could become enthusiastic. He once wrote a letter to *The Churchman*, advocating a measure with what seemed to the editor undue optimism. In the same issue of that journal, an editorial, commenting on the communication, characterized it as "the kindly hyperbole of a hopeful mind."

The bishop was accessible to all who wished to see him,

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but no visitor ever imposed upon him, or forgot that he was in the presence of the bishop. He was nevertheless a genial host, and a welcome guest in the homes of clergy and laity alike.

No mean raconteur, his friends remember many of his choice stories. Whenever he spoke, at banquets, from pulpit or platform, he illumined the spiritual connotations of his topic. Restrained in his use of humor, he loved to play upon words and often invented new terms. The ideal relation to our Heavenly Father he identified as "filialism." Mr. William A. M. Van Bokkelen, the efficient treasurer of the diocese of California, who discharged his duties with Christian devotion, became, in the bishop's vocabulary "finangelist." *Apt and Meet*, the title of one of his books, written to guide candidates for the ministry, is not inappropriate as a description of his conversation and his public utterances. Intellectually able, his dignity, his sincerity, his sympathetic understanding, qualified him for the leadership which distinguished his primacy.

Changes in Personnel

The reader will recall the losses, caused by death, in the provincial episcopate, recorded in previous chapters, and will have noted the additions to the number of constituent jurisdictions through the distribution of territory in response to the Boise Memorial, and the erection of new missionary districts, before the primary synod convened. The Rt. Rev. Dr. Funsten, bishop of Idaho, was gracious host at the second meeting held in St. Michael's Cathedral, Boise, on September 19, 1917. But before the next synodical gathering, Bishop Funsten had entered into life eternal and his earthly responsibilities had been laid by the House of Bishops on the young shoulders of the Rt. Rev. Frank Hale Touret, previously bishop of Western Colorado. It is a satisfaction to state that no further losses by death occurred during Bishop Nichols' tenure of office. There were resignations. The great bishop of the Philippines, Charles Henry Brent, was translated to

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Western New York in 1918. As he had never been able to attend either the department council or the provincial synod, his loss in the province was not felt personally like that of Bishop Paul Jones of Utah, who resigned in the same year because of the antagonism, not only in his own diocese but in other parts of the Church, to his pacifist convictions. Many who did not share his opinions regretted his resignation. It is worthy of note that during World War II not even a whisper has been heard that bishops with pacifist views should resign their sees.

Bishop Brent was succeeded in Manila by the Rt. Rev. Dr. Gouverneur F. Mosher who, like his predecessor, never made the long trip to a provincial meeting. Bishop Jones was succeeded by the Rt. Rev. Dr. Arthur W. Moulton, consecrated April 29, 1920. The number of bishops was also increased by the election of two coadjutors: The Rev. Dr. Edward L. Parsons, rector of St. Mark's Church, Berkeley, California, since 1904, was consecrated bishop coadjutor of California, November 5, 1919; and the Rev. Dr. W. Bertrand Stevens, rector of St. Mark's Church, San Antonio, Texas, was consecrated bishop coadjutor of Los Angeles on October 12, of the following year.

In 1903 there were twelve bishops on the roll of the Seventh Missionary District. During the next eighteen years, sixteen names had been added to the roster, but, of the total twenty-eight, seven had been claimed by death and four had resigned or had been translated. At the time of Bishop Nichols' resignation, sixteen were active in the provincial area and eighteen were eligible to sit and vote in the synod.²

There was no committee on necrology appointed by the synod until 1925. Accordingly, it is not possible to report the changes, previous to that year, in the personnel of the provincial House of Deputies, without more extended research than present circumstances permit. But as may be recalled by the older members of the synod, many familiar

²Bishop Brent and Bishop Jones were not eligible; the former because he was active in another province, the latter because he did not resign on account of age or bodily infirmity. His name, however, was never removed from the provincial roster.

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faces, influential deputies, and dear friends, had been missed at the annual gatherings, and many new representatives had been welcomed.

Canonical Changes

The process of modernizing the Church's machinery, which began in 1901, appeared to be approaching completion in 1925. After 1913 little of the legislation enacted by General Convention changed the principles set forth in the provincial canon, but two major alterations of our national code affected the thinking of the whole Church and slightly modified the provincial powers.

The amendment to Article 1, Section 3, of the constitution, which passed its second reading in 1919, made the office of presiding bishop elective. Up to that time seniority in consecration had been the primary requirement of its incumbent. As a consequence, the presiding bishop was always an old man. While this mattered little when the Church was small and its relations with the Churches in other lands were few and simple, as the Church grew in numbers and in the extent of its activities, and as, under the impact of the machine age, the world became smaller and intercommunication increased, duties and problems multiplied. Bishop Thomas March Clark of Rhode Island complained in 1901, in his report as presiding bishop, that the task demanded the strength of a younger man, and suggested that the office be made elective. With its customary deliberation General Convention debated, discussed and postponed action until 1916, when the amendment to the constitution passed its first reading.

Equally important was the 1919 revision of the missionary canon. The "Board of Missions," which had been the title of the Church's executive missionary committee, was discarded in favor of "The Presiding Bishop and Council," of which the presiding bishop, when that office became elective,³ was a member and president *ex officio*. Until the amendment to

³ The first elected presiding bishop was the Rt. Rev. John Gardner Murray, D.D., bishop of Maryland, who served from January 1, 1926, to October 3, 1929, the date of his death while in office.

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Article 1, Section 3, became effective, the General Convention elected a bishop to be its president. The composition of the National Council was also changed. Its membership was reduced from forty-eight to twenty-four, of which sixteen—four bishops, four presbyters and eight laymen—were to be chosen by General Convention, and one member (not three, as previously) of either order was to be elected by each synod.

The functions of the Boards of Church Extension and Religious Education, together with that of a Board of Christian Social Service, which, though contemplated, had never received canonical recognition, were assigned, respectively, to three of the five “departments” into which the National Council was divided.

The new canon took away from the synod the election of a provincial secretary, but permitted the nomination of “one or more” secretaries who would be elected, directed, and supported by the National Council.

An entirely new provision, which seems to have been an experimental gesture, proffered to the synod, upon its request, the privilege of having both the apportionments and the appropriations, assigned to the province, distributed by the synod to the several constituent dioceses and districts. Alaska and the extra-continental missions were excepted from this arrangement, and were to receive their appropriations direct from the national treasurer’s office. So far as is known to the writer, no synod preferred the request anticipated by this section of the missionary canon, and three years later it was repealed.

Synodical Legislation

The second meeting of the synod of the Province of the Pacific, which was held in Boise in 1917, like the first, concentrated its attention upon the Church’s work, and helpful conferences with appointed speakers, presided over by the bishops designated by the president, considered pertinent aspects of missionary endeavor, education, and social service. No amendments to the ordinances were even suggested. Certain proposals, such as the desirability of a Ninth Province,

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presented to the synod by the visiting bishop of Wyoming, the Rt. Rev. Dr. Nathaniel S. Thomas; the enlargement of provincial powers, broached in a communication from provinces on the Atlantic Coast; and, most important of all, a recommendation that the three western provinces unite in the support of a promotional secretary for the work of Christian Education and Christian Social Service, as well as for Church Extension, were discussed, but no decisive action was taken.

The third synod, scheduled to meet in Seattle in 1918, but, on account of war conditions, postponed until 1920, was compelled by the canonical amendments of the General Convention of 1919, detailed above, to revise its provincial constitution.

It will be recalled that the simple Code adopted at the primary synod consisted of "by-laws," although the matter in them had to do with the fundamentals of organization. Probably the title was selected on account of their provincial and temporary character. The synod of 1920 "amended" these by-laws, but in effect adopted a constitution. It is unnecessary to copy here the new "ordinances," as it was decided to call them, but it seems desirable to list their several subjects, which sufficiently indicate their scope:

Ordinance One: Of the Synod.

Ordinance Two: Of the Organization of the Synod.

Ordinance Three: On Election of the Court of Review.

Ordinance Four: Of the Commission on the State of the Church.

Ordinance Five: Of the President and Council.

Ordinance Six: Of a Provincial Board of Examining Chaplains.

Ordinance Seven: Of Elective Offices.

Ordinance Eight: On the Enactment, Amendment, and Repeal of Ordinances.

Ordinance Nine: Of the Time of new Ordinances Taking Effect.

A strict parliamentarian might criticize details of order and composition in these articles, but they conformed both in

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their requirements and nomenclature to the enabling Canon on Provinces and implemented accurately the purposes which that canon ordained, and their fundamental features have never been changed.

In accordance with the newly adopted regulations, Bishop Nichols was unanimously re-elected for a term of five years. The secretary of the synod, the Rev. Alfred Lockwood, and the treasurer, Mr. C. E. C. Hodgson, were also unanimously elected to succeed themselves, their term of office being one year.

There had been no standing committees called for at the first two meetings of the synod, but at Seattle it was recognized that the effective conduct of its business required their appointment, and Ordinance Two: Of Organization provided for committees on ordinances, unfinished business, despatch of business, rules of order, and expenses, and authorized the president to appoint these and such additional committees as the synod from time to time might designate.

The President and Council

Before the primary synod convened, Bishop Nichols had expressed the hope that valuable time for the consideration of the Church's essential activities might not be shortened by the discussion of minor organizational details, and by common consent the wisdom of his advice was recognized. It seems reasonable to attribute to this unwritten principle the restraint exercised by the synod in enacting ordinances and other regulations, waiting until the pressure of circumstance made action imperative. Accordingly, much of the responsibility for equipping the synod for its work was laid upon the executive committee, the President and Council, which corresponded to the Presiding Bishop and Council of the National organization.

The President and Council was called to order by its *ex officio* head for its first meeting on Friday afternoon, October 1, 1920, when it elected, as its secretary, the secretary of the synod, the Rev. Alfred Lockwood. Following an informal discussion, a committee was appointed to draft a set of by-

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laws, and the meeting then adjourned to Saturday morning. At that time the report of the committee was unanimously adopted. The by-laws of the President and Council were simple. They provided for the election of one of its episcopal members as vice-president of the council, and for the holding of two stated meetings, one at the time of the session of the synod, and an annual meeting at the call of the president. An unusual feature, and one certainly which should be used with caution, allowing, when it was impracticable to hold a meeting, the determination of an action by correspondence through the president, was safeguarded by requiring an affirmative vote by seven of its ten members and permitting but two negative votes.

The extent of the province made it difficult for committee meetings and other conferences to be held frequently, but, as experience had shown, it was desirable that commissions in charge of specific enterprises and committees instructed to report on special matters should be able to sit between sessions of the synod and as often as necessary. Since the General Convention of 1919 had refused to create a ninth province (a measure which would have afforded some relief both to the Province of the Pacific and the Province of the Northwest), Section 5 of the "By-Laws" of the President and Council adopted at Seattle offered an experimental substitute. It provided that, for administrative purposes, the work of the President and Council should be carried on by dividing the province into two sections: a Northern Section comprising the states of Washington, Oregon, Idaho and Utah, and the Territory of Alaska; and a Southern Section to consist of California, Nevada, Arizona and the Hawaiian and Philippine Islands. The president, Bishop Nichols, was to be *ex officio* the chairman of the Southern Section; and the vice president, Bishop Page, was to preside over the deliberations of the Northern Section.

Both sections met promptly for organization and set up sectional departments. The minutes of these meetings are recorded in the synod *Journal* for 1920, and in 1921 both sections rendered reports of the departments of missions, education, and social service, but thereafter both sections

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functioned as committees of the provincial council, which presented through the chairman of its departments a unified report.

In 1923, at Fresno, a new set of by-laws was adopted by the council. Its several provisions were entitled "Articles," instead of "Sections," which was reserved for the twofold division of the province, and former Section Five, creating the twofold arrangement, was deleted. Evidently the reason for the omission was the recommendation of the council that the organization of the province into sections be inserted in the ordinances, where it seemed to belong. But this was never done, and there is no evidence that the council's proposal was ever entertained by the synod. The by-laws of the provincial council continued to recognize the two sections by ordering the choice of two presbyters, one from the north and one from the south, to serve not only as vice presidents of the council, but as chairmen, respectively, of those sections in which they resided. After 1923, no by-laws of the council are recorded in the synod *Journals*.

The initiative in establishing these sectional meetings was exercised by Bishop Page, and after his translation to Michigan there was a noticeable slackening of interest in the north. The Rev. George F. Weld, rector of All Saints' Church, Santa Barbara, California, was the moving spirit in the south. Each summer he entertained the southern members of the council for a three-day conference. The sectional scheme was excellent, and the meetings flourished fruitfully for several years. Their abandonment seems to have been one of the casualties of the great depression. Incidentally, nothing more has been heard about dividing the province.

The Fourth Synod

Bishop Moulton of Utah, who made his first appearance at the synod in Seattle, had extended an invitation, unanimously accepted, to meet with him; and a suggestion from Mr. John W. Wood of the Church Missions House, presented through Dean Fleetwood of Salt Lake City, had been entertained that a date be fixed after consultation with the Sixth

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and Seventh Provinces, which would enable the Presiding Bishop and Council, or representatives thereof, to attend the official meetings of all three. The fourth synod, therefore, convened in St. Mark's Cathedral, Salt Lake City, on September 7, 1921. According to the concluding item of the minutes:

This was the most successful Synod, in point of attendance, in the spirit of its deliberations, and in the results accomplished, that the Province of the Pacific has ever held. Thirteen bishops from all the contiguous⁴ continental jurisdictions were present, thirty-nine clerical and nine lay delegates, representing all jurisdictions except Honolulu and the Philippines, answered the roll call. Meetings in the interests of the Woman's Auxiliary had been held at each gathering of the Synod, but this year, at Salt Lake City, they organized as a provincial unit. The Presiding Bishop and Council was represented by the President, the Rt. Rev. Dr. Gailor, Bishop of Tennessee, the Rev. Robert W. Patton, D.D., and the Rev. Robert F. Gibson. Bishop Burleson and Bishop Remington of South Dakota, and Bishop Thomas of Wyoming, were also present as visitors. At the opening service Bishop Nichols was the celebrant, the Epistle was read by the Bishop of South Dakota, and the Gospel by the Bishop of Utah. Bishop Gailor preached the sermon. Luncheon, served each day by the Church Women of Salt Lake, a banquet at the Hotel Utah, tendered by the Episcopalian Club, and a reception, given by Bishop and Mrs. Moulton, maintained the high reputation for hospitality of the Church in Utah and added much to the happy atmosphere which characterized this, as it had the earlier gatherings.

Conferences, which had been a salient feature of the synod from the beginning, were held each day. In addition to the regular presentation of missions, education and social service, the Nation-Wide Campaign and the centennial of the missionary organization of the Church were highlighted by addresses of the visitors from headquarters in New York.

A meeting in the interests of the Brotherhood of St. Andrew, an evening mass meeting in the cathedral, visiting preachers on Sunday morning in the churches of the city and vicinity, and the great mass meeting in St. Paul's Church,

⁴ Alaska was not represented in the episcopal order.

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Sunday night, which brought the synod to a close, added to its impact on the city.

Canon tinkering was limited. A new section to provide for a special meeting of the synod at the time and place of the General Convention was added to Ordinance One, and a new ordinance to be Number "Seven," creating a commission on Church Architecture and the Allied Arts, was adopted without opposition. The succeeding (and existing) ordinances were of course renumbered, bringing the total to ten. Some additions to the list of standing committees were printed in the *Journal* of the Synod.

A step towards the adoption of the provincial educational institutions was taken when Bishop Nichols read Article Thirteen of the articles of incorporation of the Church Divinity School, which called for a board of visitors, consisting of four bishops from the Province of the Pacific, in addition to the bishop of California, to be elected by the synod at each regular meeting. On a motion of the bishop of Olympia that the synod cooperate with the Church Divinity School by accepting the invitation and electing four bishops to serve on the board of visitors, and requesting the bishop of California to nominate the bishops of his choice, Bishops Keator, Johnson, Page and Moulton were elected by acclamation.

Bishop Parsons spoke of the School for Christian Service and Bishop Stevens, coadjutor of Los Angeles, moved the appointment of a committee of three to confer with Bishop Parsons as to the ways and means by which the synod could assist in carrying out the purposes of the school. The resolution being passed, the chair appointed Bishop Stevens, the Rev. S. T. James, and Judge M. L. Ritchie.

The report of the treasurer revealed a surprising balance on hand and proposed certain expenditures. His report was referred to the committee on expenses, with instruction to recommend such disbursements as they deemed best. Their report, which quotes some of the treasurer's figures, represents the first advance towards a financial program since the organization of the province. The committee notes the "solvent and plethoric condition of the Synod Treasury," the cash balance being \$2,168.17. Its recommendations, which

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were adopted, were: The payment of a salary for the years 1920 and 1921, amounting to \$200, to the secretary, and the further payment of the expenses incurred by him in the performance of his duties; the gift of \$500 to the diocese of Oregon towards the expenses of General Convention which was to meet in Portland in 1922; an amount up to \$200 to each of the three commissions of the northern and southern sections for travel expenses of the present synod.

The same assessment upon the several dioceses and districts for 1922, as that of previous years, was recommended. This assessment was based on the amount needed for the traveling expenses of the three provincial members of the National Board of Missions. Now that the board no longer existed, its place being taken by the Presiding Bishop and Council, on which the province had but one representative, the money was no longer needed. Hence the accumulation. In a few years the province would be promoting a program for which an adequate budget and assessment would be adopted. In the meantime, it was expedient to maintain the habit of regular payments, which the dioceses and districts had acquired, by continuing the existing assessments. The cheerful unanimity with which the financial demands of the synod had been met, is a tribute to the morale of the provincial fellowship.

A greeting had been sent to the synod, through Bishop Gailor, by Mr. Charles E. Hughes, Secretary of State, and a suitable reply was forwarded, at the request of the synod, by Bishop Nichols, on whose motion also a telegram from his first jurisdiction was forwarded to the Rt. Rev. Dr. Daniel S. Tuttle, bishop of Missouri and Presiding Bishop.

Resignation of Bishop Nichols

The few elections required were unanimous and consumed little time. The secretary and the treasurer were reelected. The bishop of San Joaquin, the Rt. Rev. Dr. Sanford, was chosen to represent the province on the Presiding Bishop and Council, on the nomination of the retiring member, Bishop

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Keator. The most important office to be filled was that of the presidency of the synod, caused by the resignation of Bishop Nichols, whose incumbency would not normally have expired until 1925. Bishop Page of Olympia, vice president of the council, the logical choice, was the only candidate.

On the opening day of the synod, Bishop Nichols occupied the chair during the preliminaries of organization, which occupied the interval between the service and the luncheon. Upon the resumption of the session, he presented to the synod the president of the Presiding Bishop and Council, Bishop Gailor, who made a suitable address in response. Then, just before the synod was about to go into a conference on Church publicity, Bishop Nichols read the following communication:

To my Brethren of the House of Bishops and of the Clerical and Lay Deputies of the Synod of the Pacific:

At our last annual Synod I was deliberately and strongly impelled, both from a sense of my deafness and other limitations and the need, as never before, of vigorous initiative and force of leadership in the many new phases and stirrings of our Church Life, to present to the Synod my withdrawal from the office of President with which you have honored me. It is only the most brotherly and loving representation of my Brethren in your House of Bishops, to whom I first stated my intention, together with my wish to defer to their request, that dissuaded me from taking the step at that time. Another year—albeit one of unbroken happiness in all my relations in the office continuing that of the full seven years since the Province was created and of that in the Department which preceded it—has only deepened and confirmed my conviction of a year ago. My sincere regret at sundering the ties with you in this official relation I need not elaborate. Nor can I deny experience of that very human reluctance which is apt to go with any abdication of power, but the scythe of Father Time and the surgeon's knife have long since helped me to peace of relinquishment in seeing as I do my plain duty. Continuing in the ranks of the Synod, any service in my power to render to the Church in the Province is subject to your command at any time, but by this *in fore conscientiae*, as well as

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in the contemplation of the stimulating opportunities to challenge new leadership in this vast field, I must now finally resign the office. I hereby do so to take effect as soon as a successor can be elected. I have awaited the opening of the Synod in order to fully satisfy my own mind under God in taking the step, but I present it at this early stage of the session that there may be as little delay as possible in securing a successor. It only remains to me to express to you my deep gratitude for the honor and for your constant consideration in my effort to meet its duties however far our ideals have outrun accomplishment. Grace, Mercy and Peace from our Lord Jesus Christ be with us all for new joys of service in our visionful Province of the Pacific.

Bishop Nichols then called Bishop Moreland to the chair for the conference which was the order of the day, and no immediate action could be taken. But at the conclusion of the conference, the House of Deputies met separately and appointed from its membership three clergymen and two laymen to prepare suitable resolutions on the resignation of the president, and on Thursday morning, when the business session of the synod was called to order, Bishop Keator offered a resolution which was adopted (the vice-president of the council, Bishop Page, being in the chair) that the resignation of Bishop Nichols as president of the province be accepted, and that a committee of three bishops be added to the committee appointed by the House of Deputies. The report of that committee, which consisted of the bishops of Olympia, San Joaquin and Arizona, the Rev. Messrs. George Francis Weld, Alfred Lockwood and Wm. S. Short, and Messrs. John W. Lethaby and Haydn Arrowsmith, was presented by the bishop of Olympia on Friday morning, adopted by a rising vote, and ordered spread upon the permanent records of the synod, and a copy, the text of which follows, forwarded to Bishop Nichols:

The Synod has received with sincere regret the resignation of the Rt. Rev. William Ford Nichols, D.D., Bishop of California, as President, and, only on the assurance that his decision was final, has accepted the same.

From the beginning of our organization on the Pacific Coast,

The Primacy of Bishop Nichols

through Department and Province, Bishop Nichols has been the center of our life and work. Under God he has been our leader and guide.

His wise statesmanship has been our constant inspiration, his consecrated devotion our continued example; and by his unfailing kindness and courtesy he has won the love of all our hearts.

We therefore place this minute upon our permanent records in witness of our assurance to Bishop Nichols that our love for him abides; that our best wish will always be for his health and happiness; that our fellowship with him, built up through all these years, will continue to look to him in his retirement from official leadership for counsel and guidance.

To this minute the names of all the members of the committee were subscribed.

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IT IS NO EXAGGERATION to say that the ideals, the policy and, to no small extent, the procedure of the synod had been shaped by the wisdom and insight of Bishop Nichols. His resignation had been accepted with deep regret, but it was recognized, nonetheless, that, vigorous as the bishop of California appeared still to be, evidences of approaching infirmity made his relief from responsibility a necessity.

He attended the General Convention, meeting in Portland in 1922, and the synod of 1923, which was held in Fresno, where, at the opening service, he celebrated the Holy Communion. In 1924, when the representatives of the province assembled in San Jose, he was seriously ill, and died June 5th, less than two weeks after the synod adjourned.

Changes in the Presidency

Bishop Page of Spokane, who had been elected to succeed Bishop Nichols on the second day of the synod in 1921, held the office but a short time. He presided for the remainder of the session in Salt Lake but, before the next provincial gathering, circumstances had changed his status. The Rt. Rev. Dr. Charles David Williams, bishop of Michigan, died on February 14, 1923. The diocesan convention met soon afterward and elected as their next bishop the Rt. Rev. Dr. Henry St. George Tucker, bishop of Tokyo. Bishop Tucker, unwilling then to leave Japan, promptly declined the election. The

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Michigan convention met again on October 2 and chose Bishop Page, who considered the mandate imperative, and when, fifteen days later, he called to order the Synod of the Province of the Pacific, it was as the bishop-elect of Michigan.

As soon as the preliminary business of organization had been completed, Bishop Hunting of Nevada leaped to his feet and moved that "the President and Council of the Province be instructed to wire the Presiding Bishop requesting him to urge every standing committee in the country, by wire, to give immediate attention to the request for action on the election of Bishop Herman Page to Michigan." It is not evident what the bishop of Nevada hoped to achieve by so unusual a resolution. It was laid on the table where it remained throughout the session. Whether the standing committees were dilatory or not in confirming the bishop of Spokane's translation from the Eighth to the Fifth Province, did not matter so far as his occupancy of the presidential chair was concerned. Bishop Page presided during the entire session at Fresno, and when, later in the year, his incumbency of the office was terminated by his translation to Michigan, the Rt. Rev. Frederic William Keator, D.D., bishop of Olympia, became president in accordance with the provisions of the ordinances that the senior bishop on the council, in the order of consecration, should, in case of a vacancy in the office caused by death, resignation, or resignation of the incumbent's jurisdiction, hold the office of president until the next meeting of the synod, when a president should be elected for the unexpired term. Bishop Keator, however, died unexpectedly on January 31, 1924, and the Rt. Rev. Louis Childs Sanford, D.D., bishop of San Joaquin, being, after the death of Bishop Keator, the oldest member of the council by seniority of consecration, called the synod of 1924 to order, and presided *pro tempore* until, later in the session, he was elected president of the province, a position he held for the next fourteen years.

Changes in the Ordinances

The action of the synod, following the advice of its first president in limiting the discussion and adoption of ordi-

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nances to the barest necessities of organization, was wise. Few of the delegates in 1915 felt competent to advocate a legislative framework for an institution which many in the Church regarded as experimental. Our American system departed so widely from the traditional provincial pattern that the provinces of the Church of England had little to offer in the way of guidance. Consequently, the primary synod proceeded with caution. In fact, so much restraint was exercised that an inadvertent omission of important details had retarded the completion of organization while the oversight was being remedied.

The synods of 1917, 1920 and 1921, made additions and changes, some of which were required by amendments to the general canons. At the close of Bishop Nichols' administration, the legislative machinery of the province was prescribed in three documents: (1) what in effect was a constitution containing ten articles called "Ordinances"; (2) a collection of eight by-laws adopted by the President and Council, and (3) a set of "Rules of Order," presented by a previously appointed committee on the first day of the session at Salt Lake City and unanimously adopted.

It seemed to the second president, Bishop Page, that the time had come to review the canonical legislation of the synod and (to use a favorite modern expression) to streamline its code. The committee on ordinances, as announced at the beginning of the fifth annual synod, convened at Fresno, California, on October 17, 1923, consisted of Bishop Sanford of San Joaquin, the Rev. E. F. Gee of California, the Rev. H. E. Henriques of Utah, Mr. A. E. LeRoy of Olympia, and Mr. F. M. Lee of California. That the opinion of the president was shared by others is evidenced by the resolution, adopted without amendment, which was offered by Bishop Hunting as soon as the committee had been named, that "the Committee on Ordinances be requested to consider the advisability of a complete revision of them or the presentation of a new set."

Before recording the result of this committee's work, a glance must be directed towards the action of the General Convention which met in Portland in 1922. It is evident that

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any changes made by that body in the provincial canon must be reflected in the synodical ordinances, and that amendments to the missionary canon would of necessity modify the work and organization of the synod.

The changes in the canon regulating provinces were unimportant, merely giving expression to established practice. A new section ordered that the president of the province should be one of the bishops having jurisdiction therein; and an old section, which, it is believed, had never been used, was repealed. This section had provided for the allocation, upon request, of the missionary apportionment to a province as a unit, distribution to be made by the synod.

Ever since the organization of the Domestic and Foreign Missionary Society in 1821, and the later insertion of its constitution in the canons, its scope and methods had been subjected to a triennial scrutiny. The Church took a constructive step of great importance in 1835, when it arrived at the conclusion that the whole Church was the missionary society. Another great advance was made in 1901, when a program of promotion and an allocation of individual responsibility was adopted. After 1901, all the changes in the missionary canon were in the interest of defining the Church's overall task of propagating the gospel, and of describing its requisite agencies, in adequate terms.

In 1922 the goal of the thinking and planning of many years seemed to have been reached when the missionary executive board was given the simple but comprehensive title, the National Council, and was instructed to function through the departments recognized as essential: Missions and Church Extension, Christian Education, Social Service, Promotion and Finance; and was further authorized to appoint any other departments deemed necessary.

Since 1922 no material change has been made in this canon. Some omissions and rearrangements were necessitated when the office of presiding bishop became elective, and an appropriate transfer of the entire canon from the end of the code, where it had appeared among the odds and ends of canonical enactment, to the third place in the sequence of regulations, right after the canon covering the election of the

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presiding bishop, testifies to the primacy of missionary work.

The committee on ordinances stated to the synod of 1923 its reasons for, and the purpose of, its recommendations. Its report was unanimously adopted. Very little new matter was introduced, but the language of the old ordinances was carefully reviewed, shortened where possible, and rearranged. The entire code, though increased from ten to eleven articles, occupied, when printed in the *Journal*, a page and a half less than the document it displaced. The extra ordinance, which was numbered "One," read as follows:

ORDINANCE ONE OF THE TITLE AND ORGANIZATION OF THE PROVINCE

This Province, organized in accordance with the provisions of the Constitution and Canons of the Protestant Episcopal Church in the United States of America, shall be known as the Province of the Pacific.

The most striking change recommended by the committee was that the synod should meet annually. This had been the plan in 1903 when the Conference of the Seventh Missionary District was organized. But when the old missionary council was discontinued in favor of eight missionary department councils, the schedule of the national missionary council, which did not meet in a General Convention year, was adopted. The provinces, when organized, assumed that they were fulfilling the function of the department councils, as of course they were, and continued to meet only in those years when the General Convention did not sit. The committee on ordinances reminded the synod of the annual meetings of the original district conference, and then pointed out that the province was not, like the missionary council, an appendage to the General Convention, but was as much an entity as a diocese or parish, and that, if it was felt that the continuity of provincial activities would be better served by meeting every year, the provision should be inserted in the synod's formularies. It is believed that the Synod of the Province of the Pacific is the only one which meets annually.

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The regularity of its sessions has helped to maintain its morale at a high level.

The requirement of the amended canon (that the president of the province should be one of the bishops thereof) had been anticipated on the Pacific Coast in 1915. Like the general canon, the provincial ordinance inserted the provision in a separate article dealing only with the president, his election, and the term of his incumbency.

Following the precedent of the revised missionary canon, the cumbersome title of the "President and Council" was altered to "Provincial Council." Its composition was not changed, but provision was made, following the arrangement in the National Council, for the organization of departments.

The by-laws of the province, adopted in 1923, were a new feature suggested by the committee on ordinances. Related to the ordinances as the canons of the General Convention are related to the constitution of the whole Church, they contained the procedure which had been found by experience to expedite the work of the synod. It is sufficient here to name the titles of the several articles, viz.:

- I. The Roster of the House of Bishops
- II. The Roster of the House of Deputies
- III. Voting
- IV. The Duties of the Secretary of the Synod
- V. The Duties of the Treasurer
- VI. Committees of the Synod
- VII. Departments
- VIII. Assessments
- IX. Amendments.

The adequacy of the revised regulations may be gathered from the fact that the only material changes for several years were those made imperative by amendments to the general canons or by the acquisition of provincial institutions, concerning which much will be said later on. In 1941 these ordinances and by-laws received their proper designation: "The Constitution and Canons of the Province of the Pacific."

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A Changed Objective

A most significant phenomenon in the development of the synod's policy and practice appeared, in all probability, unintentionally, and was accepted unconsciously. At least it received no notice in the official record. There is no evidence that the delegates in attendance at Fresno were aware of the innovation or its meaning.

The association of the jurisdictions on the Pacific Coast began, as the reader has been sufficiently reminded, as a substitute for the outmoded missionary council, the purpose of which was to stimulate missionary interest and support. The erection of sectional conferences in 1903 was a device to promote more effectively the aims of the missionary council by transferring its activities to smaller, better attended, more homogeneous groups. The movement was suggested and facilitated by the increase, apparent at the beginning of the twentieth century, both in the population of the country and in the means of transportation.

As we have noted, the representatives of the dioceses and districts who met in San Francisco in 1903 were composed of the *ex officio* and duly elected members of the moribund missionary council. They discussed missionary progress and opportunities not only in their own section of the country, but throughout the nation and abroad. No legislation beyond the immediate needs of the group's organization was attempted. The only hint of a program of work was the request made of the several jurisdictions to cooperate in the support of a promotional secretary for the coastal area, a project which might have been carried out had it not been made unnecessary by the action of the Board of Missions¹ at Boston in 1904. The meeting by the Golden Gate was purely a missionary conference. It was as a missionary conference that the continuing organization, under the name of the Department Council, regarded itself.

When in 1915 the province was organized by the establish-

¹ The Board of Missions at that time was the General Convention sitting in joint session to discuss missionary affairs.

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ment of the synod, the president, Bishop Nichols, advised, as the reader has been previously informed, that much opportunity should be afforded for the presentation of the primary interests of the Church. And the programs of the synod at Boise, Seattle and Salt Lake, held in 1917, 1920 and 1921 respectively, were largely appropriated by appointed speakers who presented the claims of Church extension, Christian education, social service, and missionary promotion.

It was in this period that the conception of the Church's responsibility to bear witness to Christ began to be expanded and enriched by a grasp of the demands of the gospel for the Christian instruction of young and old, and for the demonstration of Christian principles in business, government, and indeed in all social relations. Sunday school commissions and social service commissions had been in existence for some years in different parts of the Church, but it was only beginning to be appreciated that the work which they did was the proper responsibility of the Church's missionary executives.²

That great pioneer in missionary promotion, Bishop Lloyd, had already seen the urgency of a comprehensive missionary program, as was evident from his addresses and from his letter to Bishop Nichols, sent after the adjournment of the primary synod, and quoted in part in Chapter Five. But it was several years later that the National Council was authorized to appoint sub-committees (named departments) to direct the several aspects of the missionary enterprise.

With the synod of 1921, the conference periods, which had hitherto prevailed, abruptly ceased. This did not mean that the time previously spent on conferences was to be employed in the meticulous polishing of ordinances. In 1923 the "Ordinances of the Synod" became of age (so to speak), and the restraint of synod delegates since in experimenting with parliamentary regulations has been notable. The time previously devoted to informational, expository, or hortatory

²The growth of the enlarging missionary vision and its official recognition by the Church has been ably presented by the Rev. Alfred Lockwood, secretary of the synod, in a brochure: "Church Currents toward the Provincial System."

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addresses, has been preempted by reports which told what had been done in the province and with the introduction or advocacy of cooperative projects demanding synodical attention. The annual budget increased, and, with the exception of a modest amount for office expenses, was spent in provincial support of the Church's work. The purpose of the missionary conference, the department council and the synod, in its earliest years, was to hear the Church's plans and programs, that individuals, parishes and dioceses might be moved to greater interest and effort. The objective of the synod, as it left behind its experimental years, and, feeling sure of its place in the Church's economy, found itself facing opportunity, has been to address itself to the practical problems of the provincial area.

Budget

Until 1923, no predetermined budget (properly so-called) had been adopted. The practice had been to assess dioceses and districts an amount, roughly estimated, for the expenses of the synod. The income was spent in accordance with the recommendations, as approved, of a committee on expenses. The regularity with which assessments were paid, and the change in the composition of the Presiding Bishop and Council, by which the province was relieved of paying the travel allowance for its three representatives thereon, created the favorable balance out of which, in 1921, the first salary and office charges of the secretary had been paid; and in recognition of the synod's appreciation of the meeting of General Convention within the boundary of the province, five hundred dollars, as previously noted, had been given to the diocese of Oregon.

But in that year a budget for the coming twelve months was adopted, and contained an item which has, ever since, been an annual charge: a sum placed at the disposal of the departments of the Provincial Council. In 1924, for example, \$1,200 was set aside for the use of the Provincial Field Department. Commissions charged with the study and encouragement of work with special groups, such as the foreign

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born, our Indian population, or our rural communities, have been subsidized. These items have not been of imposing size but, nevertheless, served as tokens of synodical responsibility.

In 1924 the commencement exercises of the Church Divinity School were held in Trinity Church, San Jose, in connection with the meeting of the synod, and the offering on that day was given to the school, the first financial response to the dawning conviction that an enterprise which might well claim the backing of the entire province was the preparation of candidates for the Church's ministry. The Church Divinity School has figured in the provincial budget from that day to this. Presently, to this project, was added the School for Christian Service, incorporated as the Deaconess Training School of the Pacific. Both were soon to be adopted as Provincial Church Institutions. Each has a story full of interest.

The Church Divinity School and the Province

From the day when the doors of the Divinity School³ were opened, on the four acre site in San Mateo so unexpectedly donated, Bishop Nichols acted as dean and bore the burden of administration. He also taught regularly. With the exception of the Rev. James Otis Lincoln, the first resident professor whose service dated from that day in 1893 when the student body numbered but two students, until he was no longer physically able to carry on, and of the Rev. Herbert Powell, D.D. who came in 1900 to occupy the chair of Hebrew, and who stayed with the school until the hour of his death, few of the instructors remained long on the faculty. The Rev. Dan Lewis, A.M., who joined the teaching force in 1903, might have been another exception but for his untimely death in 1908. Dr. Parsons, both as parish priest and bishop coadjutor, was generous with his help, and other

³ See Henry H. Shires, "History of the Church Divinity School of the Pacific," in *Historical Magazine of the Episcopal Church*, Vol. XI (June, 1942) pp. 179-188.

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competent scholars among the clergy of the diocese of California gave much time to the conduct of classes.

The official relationship of the Church Divinity School to the province dates from 1921, when Bishop Nichols asked the synod to elect four bishops to serve on a "Board of Visitors," as required by the recently adopted articles of incorporation.⁴ Between 1921 and 1924 these articles had evidently been amended, since, according to the synod *Journal* for the latter year, there were elected three "Trustees" instead of four "Visitors." The following year, 1925, the sum of \$1,200 was inserted in the provincial budget to help with the salary problem of the school.

In truth, the institution was facing a crisis. Circumstances were making imperative a speedy choice of a new site for its buildings. A difference of opinion existed as to where a theological school should most appropriately and advantageously be placed, and, already, the shadow of the great depression was beginning to darken the country.

The seminary had twice occupied new quarters. The old building, which stood on the San Mateo location, soon became inadequate. New structures, a chapel, dormitory and class rooms, not quite completed but partially occupied, were hopelessly destroyed by the earthquake of 1906. The gift of the Crocker family of the block on Nob Hill in San Francisco for the cathedral seemed to promise ample room, and the offer made by Mrs. George W. Gibbs to erect, as the first unit of the cathedral group, a building for the Divinity School, in memory of her husband, the donor of the San Mateo site, was providential. On January 25, 1911, the corner stone of Gibbs Memorial Hall was laid, and on May 29, 1912, the bishop unveiled a memorial tablet and formally accepted the completed structure. The Church Divinity School of the Pacific promptly took possession of the commodious quarters which provided, under one roof, not only the requisite library and class rooms, but also a dormitory, common room, and a refectory.

Plans for the cathedral had already been drawn by the well-known English architect, Dr. George Frederick Bodley.

⁴The Church Divinity School of the Pacific was incorporated in 1918.

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His unfortunate death in 1907 compelled several changes. Mr. Lewis P. Hobart, who had at the beginning been chosen as the American associate of Dr. Bodley, became chief architect and some important alterations were made in the original specifications. The school occupied its new location for several years. Then, the cathedral choir and crypt having been constructed, the developing plans for the west end, the gift of a tower and an imposing approach on Taylor Street to the great west door, required the removal of Gibbs Hall. Where should the school go?

Bishop Nichols brought from Connecticut the conviction that a theological seminary should be secluded in the country as being more favorable to the studious and meditative life of an ordinand than the distracting environment of a big city. San Mateo in the nineties was an ideal spot. Pressure of circumstances, and, it is likely, the thought of the devotional and liturgical opportunities of the cathedral routine, reconciled him to the transfer to the heart of the growing metropolis. Now another move was imminent.

In 1867 the new Episcopal Theological School in Massachusetts was established, intentionally, under the walls of Harvard University. The juxtaposition would, it was believed, prove helpful both to college and seminary. Dubiously regarded at first, the Episcopal Theological School gained in favor, and at the beginning of the new century, a growing sentiment approved of the association in university centers of schools devoted to different branches of learning.

Before his death, Bishop Nichols conceded that the Church Divinity School might be transferred advantageously to the neighborhood of the University of California. In 1926, the synod, meeting in Long Beach, "heartily indorsed the action of the Board of Trustees in voting to move to Berkeley." A five-year pledge was made by the several dioceses and districts in the province of their proportion of \$1,800 to be used toward the purchase of land near the university campus. Furthermore, for several years the synod subsidy of the school was \$2,100, of which \$1,200 was earmarked for professorial salaries and \$900 took care of the interest on the new property indebtedness. The Corporation of Grace Cathedral had

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agreed to reimburse the institution for the surrender of Gibbs Hall and the school trustees had bought a suitable lot in Berkeley.

In 1930, Dean Powell appeared before the synod and presented a report of the acquisition of the first new building on the site, which, happily, was not only in close proximity to the university, but was near three other theological institutions, with which a fruitful cooperation has since been maintained. Dean Powell submitted also, at that time, plans for the further development of the property. He did not live, however, to see the realization of these hopes. He will be remembered by his former students and his many friends as a great teacher. The retirement of Bishop Nichols and Dr. Lincoln on account of illness and age, respectively, doubled his teaching hours. For a few years he was the sole resident member of the faculty. The problems created by the necessity of moving the school, and above all, the pressure of the unprecedented economic debacle, thrust upon him administrative burdens too heavy to bear. He died, after a short illness, on February 4, 1934. The Rev. Henry H. Shires, D.D., succeeded to the deanship, and ably took advantage of the financial recovery of the next ten years.

It is pertinent to record that the expectations voiced by Dr. Powell in 1930 have been fulfilled, and that, in addition to the first building⁵ erected on the Berkeley site, the equipment now consisted of the deanery; All Saints' Chapel, erected in memory of the Rev. George Francis Weld, D.D., an influential member of the synod and a staunch friend of the school; the Lincoln Library, in memory of the pioneer professor; and Denniston Hall,⁶ a dormitory purchased with the income from a recently available bequest.

The Church Divinity School had been regarded as a provincial responsibility ever since the election by the synod, in 1921, of the Board of Visitors. The item for it installed in the provincial budget testified to the continued interest. It was

⁵ The first building, a brick structure, contained a dormitory, class rooms, a common room, the library and a kitchen.

⁶ Denniston Hall is named for the donor. A house given by a former student and occupied by a faculty member has also been added to the equipment.

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commonly referred to as a provincial institution. Statements of its progress and problems had been regularly presented to the synod but were not entered in the minutes unless accompanied by a resolution. After 1930, reports were received formally and printed in full in the synod *Journal*. Such being the case, it is singular that no steps had been taken to regularize its standing. The first move to confer official status upon it was made in 1931 when the Department of Social Service, in its yearly report, offered the following:

Resolved: that the Committee on Ordinances be requested to prepare and present to the Synod an ordinance requiring all provincial institutions to present to the Synod, through the Council, an audited report of all receipts and expenditures.

This was adopted, and, the next day, the committee on ordinances recommended the adoption of an amendment to Article V of the by-laws, by adding a section (numbered 2) embodying the exact language of the Social Service Department's resolution.

Two years later, the committee on ordinances, on its own initiative, offered a resolution recommending that "this committee be empowered to consult with the authorities of the Church Divinity School of the Pacific and the School for Christian Service and to prepare an Ordinance providing for the election of trustees for both institutions and defining the relation between these institutions and the Province, said proposed ordinance to be submitted to the Synod of 1934."

In 1934, the synod met in La Jolla, and the committee on ordinances reported the new ordinance, to be numbered 10, which was referred back for further study. The next day, the committee reported out the new Ordinance and an accompanying resolution, both of which were adopted. The text follows:

ORDINANCE 10

The Synod may designate certain institutions as "Provincial Church Institutions," and may by resolution prescribe the terms and conditions under which this title and status may be given.

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The resolution appended provided that:

The Church Divinity School of the Pacific and The School for Christian Service (incorporated as the Deaconess Training School of the Pacific) may have the title and status of Provincial Church Institutions under the following conditions:

1. Each institution shall present to the Synod annually a full report of its work and policies, including the number of students, the plan and scope of the institution, a financial statement with a proper audit, and other relevant matters.

2. At least one quarter of the Trustees, but not less than five, shall be nominated by the Synod and elected by the Trustees of each Institution. A vacancy occurring during the interim between meetings of the Synod may be filled by the Trustees to fill the unexpired term. Be it further resolved that the Council of the Province may accept one or both of these institutions whenever the Council shall be satisfied that these conditions have been complied with.

Under this resolution, the Deaconess Training School was, on motion of the bishop of Los Angeles, recognized as a Provincial Church Institution at the synod of 1935, held at Pendleton, Eastern Oregon, but no similar action was then taken with reference to the Church Divinity School.

Even more curious than the delay in officially confirming the generally accepted situation (with reference to the Church Divinity School of the Pacific) is the fact that Ordinance 10 has never appeared in the complete list of ordinances as amended. It had become customary to print, each year, the ordinances, by-laws, and rules of order in force, as an appendix to the synod *Journal*. In 1934, this feature was omitted, presumably for economic reasons, and when, in 1935, the custom was resumed, the ordinances printed were not those of the current year, but those of 1933. For twelve years the action in 1934 was overlooked. Finally, in 1946, a new canon was adopted⁷ which recognized, not only the

⁷ The present canon in force, numbered IX, adopted in 1946, is recorded here for reference:

"The Church Divinity School of the Pacific and the Deaconess Training School of the Pacific (commonly called St. Margaret's House) are hereby recognized and acknowledged to be Provincial Institutions for the support of which the Province shall give such assistance financial and otherwise

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School for Christian Service, but the Church Divinity School, as Provincial Church Institutions.

The Deaconess Training School

The Deaconess Training School of the Pacific, unlike the Church Divinity School, owed its origin to an emergency, not to an anticipated need. On April 3, 1907, Miss Anita Adela Hodgkin was received by the bishop of California, Dr. Nichols, as a candidate for the office of deaconess. She was recommended by her pastor, the Rev. Edward L. Parsons, rector of St. Mark's Church, Berkeley, and at the bishop's suggestion, since there was no school nearer than the Atlantic Coast in which she could make her preparation, he undertook to supervise her studies. Presently, Miss Mary Bostwick Mott offered herself as a prospective deaconess, and was received by the bishop on May 18, 1908. She also was a communicant of St. Mark's and had been recommended by the rector. As it seemed likely that other young women of the university town might become interested in serving the Church in the same capacity, Mr. Parsons thought it worthwhile to organize a little school which, as both students and teacher were connected with the Berkeley parish, it seemed

as the circumstances permit or the need requires. A definite fixed sum shall be included in the Provincial Budget of each and every year to be applied on the maintenance expense of the two Institutions. In addition each Annual Synod shall nominate to the Trustees of the Church Divinity School of the Pacific for membership on said Board one candidate for a five year term. In addition the President of the Province shall be an ex-officio member of said Board of Trustees. Each Annual Synod shall likewise nominate to the Trustees of the Deaconess Training School of the Pacific (commonly called St. Margaret's House) one candidate for membership on said Board for a four year term. Both the nominee to the Trustees of the Church Divinity School of the Pacific and the nominee to the Trustees of the Deaconess Training School of the Pacific (commonly called St. Margaret's House) shall be elected by the plurality vote of the Synod and shall be eligible for re-election. In case of death, resignation, removal from the Province, or other cause of the one or ones so nominated, the Provincial Council shall fill the vacancy or vacancies so created until the next Annual Synod, when a successor or successors shall be elected to fill out the unexpired term or terms. The deans of the two Institutions shall make a report of their respective Institutions to each Annual Synod of the Province."

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appropriate to call St. Mark's Deaconess School. Bishop Nichols, however, with its possible future expansion in mind, felt that a designation suggesting a wider relationship was desirable.

Accordingly, in 1908 the Deaconess Training School of the Pacific was established and officially recognized as an agency of the diocese of California. A competent board of managers, of which the bishop was president, Mrs. John Galen Howard, vice-president, Mrs. John Bakewell, secretary, Mrs. George W. Gibbs, treasurer, the Rev. E. L. Parsons, warden, and the other members, being such well known California churchwomen as Mrs. Francis Carolan, Mrs. Albert Dibblee, Mrs. George H. Kellogg, Mrs. Isaac Requa, and Miss Mary Robertson, assumed responsibility for the physical needs of the institution. The rector of St. Mark's, together with his assistants, the Rev. W. R. H. Hodgkin, vicar of All Souls, North Berkeley, and the Rev. William Higgs, vicar of the Good Shepherd, West Berkeley, with other clergymen, constituted the faculty.

The rented quarters, in which at its beginning the enterprise had been temporarily installed, was named St. Ann's House, but Miss Mary Robertson had expressed the wish that the home of the school might be given the name of a favorite sister. When, not long afterward, Miss Robertson died and left a bequest which made it possible to buy the estate, situated on Haste Street, Berkeley, belonging to the late Professor Lange of the University of California, it was gratefully named St. Margaret's House. This appellation has been inherited by the present stately home of the school on Scenic Avenue, Berkeley, and has become the popular title of the institution.

On the eighteenth Sunday after Trinity, October 10, 1909, the first graduates of the school were set apart for their sacred office by Bishop Nichols in St. Mark's Church, Berkeley. The bishop celebrated the Holy Communion and the sermon was preached by the rector. Following the service, there was a meeting of the board of managers. In his convention address in January 1910, the bishop referred to the occasion as follows:

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The setting apart of two Deaconesses, as graduates of the Deaconess Training School, in the Diocese, marks a decided step forward for our provision for women workers. The Rector of St. Mark's, Berkeley, the Rev. Mr. Parsons, is to be congratulated with the prompt way in which his vision in this and in other respects has found realization. An able staff of instructors and an efficient Board of our leading ladies have entered into the active administration with him of the new institution, and it promises to supply most happily now what was attempted in St. Phoebe's Training School in 1891, which was found to be premature from a lack of candidates, though producing a type of Deaconess worthy of our pioneer whose dying prayer was: "Do not let the Deaconess movement die with me."

Most, if not all, of those who were interested in St. Phoebe's Training School, to which Bishop Nichols referred, are gone, and the name will stir no memories in the reader of these words. But any who have been curious enough to delve in the old convention *Journals* of the diocese of California may recall that on April 15, 1891, Dr. Nichols, then assistant bishop, records that he "held a service of benediction in St. Phoebe's Church Training House, celebrated the Holy Communion and made an address. Bishop and Mrs. Kip were present, together with a good number of the clergy and laity." And in his convention address that year, commenting on the affairs of the diocese, he remarks:

Besides the extensive work of the women of the Diocese . . . a step has been taken toward availing ourselves of the canon which provides for Diocesan Deaconesses. Couched in general terms, that canon allows wide opportunity for local adaptation, and we can only speak of beginnings, recognizing the need of carefulness in each step and of striving more for what will best fit in with our California conditions than for following anything like a faction in the Church, and it has long been in the minds and prayers of many in the Diocese to have some provision for the setting apart of those who would devote their lives wholly to the work of the Church. This has received cordial recognition from the Bishop [Kip] who has ever improved the opportunities to carry the movement on from stage to stage. So that, in point of fact, the beginnings

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of a Deaconess Training Home are only the results of what would appear to be providential guidance leading up to them through years.

The house was located in San Francisco. The Rev. J. A. Emery was the warden, and Mrs. Emery the house mother. The Rev. Edgar Lion was dean of the faculty, and Mrs. A. M. Lawver was in charge of the practical department (a responsibility not more particularly defined).

On August 25, 1891, the assistant bishop records his attendance at an evening reception in St. Phoebe's Church Training Home. There is no further reference to the institution in the bishop's *Journal*. It is possible that the first deaconess set apart in the diocese received her training in St. Phoebe's. Miss Helen Reed received her commission October 4, 1893, and was assigned to city missionary work. After a brief but devoted ministry, she became ill and died in Pacific Grove, April 2, 1894. The second deaconess accepted by Bishop Nichols was Miss Elizabeth Mary Dorsey.⁸ She received her training in the East and was set apart by Bishop Nichols in her parish church, St. James', Sonora, California, October 21, 1900, and served faithfully and efficiently until her death on July 26, 1935.

The Deaconess Training School of the Pacific prospered. Deaconess Hodgkin became the first dean of the school. Presently the objective and curriculum of the institution were enlarged to provide for the preparation of women who, without being set apart as deaconesses, wished to devote their life to the Church as parish secretaries, educational or social service workers, and the title of the school was amended by the addition of the words: "School for Christian Service." After the acquisition of the former residence of the president of the University of California, rooms not required by the registered students of the school were thrown open to college students, chiefly members of the Episcopal Church.

⁸ It is of interest to note that the first four deaconesses set apart in the diocese of California were all, originally, from that section of the state which in 1910 became the missionary district of San Joaquin. Deaconess Reed and Deaconess Dorsey were communicants of St. James', Sonora, and Deaconess Hodgkin and Deaconess Mott, previous to their removal to Berkeley, were communicants of St. James' Church, Fresno.

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The Deaconess Training School enjoyed from the start a relationship to the dioceses and districts included in the Eighth Province. In 1908, a cooperating committee, known as an "Associate Board of Managers," of thirty prominent ladies representing the whole Eighth Missionary Department, was appointed, and all the bishops in the department were recognized as a board of visitors. Its official connection with the province began, however, at the same time as that of the Church Divinity School. Since then, reports have been made to the synod regularly, and the articles of incorporation have been amended, when necessary, to insure compliance with the conditions stipulated by the synod.

Cooperation with the Divinity School has been promoted. Dean Shires has served as acting dean in the intervals between the incumbency of the several appointed heads of the institution;⁹ and members of the Divinity School faculty have gladly assisted with courses of instruction. Though the financial needs of the institution have not been as urgent as, at times, have been those of the Divinity School, it is subsidized in the synod budget, and has enjoyed the support of all the dioceses and districts on the coast. At the present time the school has taken on, with the approval of the National Council, the preparation of volunteers for the foreign field, particularly those anticipating work in the Orient.

Coordinate Organizations

It was to be expected that the General Convention would set the pattern for the Provincial Synod. Canonical requirements determined the essential features of the provincial ordinances. The Provincial Council was a replica in miniature of the Board of Missions, now known as the National Council. In other respects also the resemblance is marked. The attendance at the early conventions seems to have been limited to bishops and elected deputies. No doubt there

⁹ Deaconess Hodgkin resigned in 1926 and was followed by Deaconess Anna Gray Newell, whose term extended from 1928 to the day of her unfortunate death, January 4, 1937. Miss Ethel M. Springer served from 1938 to 1946. She was succeeded by Miss Katharine Grammer who occupies the deanship at this writing.

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were some curious local visitors present, but there was nothing like the throng of women and members of sundry Church societies which now assembles triennially in the convention city and contributes materially to the social as well as the ecclesiastical prestige of the occasion.

The Woman's Auxiliary was organized in 1868. In a few years it achieved a position of recognized importance, and in 1880 its officers were invited to attend the joint session of the Houses of General Convention, when missionary affairs would be discussed, and special seats were assigned to them. After the first United Thank Offering in 1889, the triennial meetings of the Woman's Auxiliary grew in interest and significance. Soon, its example in holding a national assembly co-incidentally with the General Convention was imitated by other Church organizations.

The Provincial Branch of the Woman's Auxiliary

The experience of the synod has been parallel to that of the General Convention. Meetings in the interest of women's societies formed a part of the program of the first conference of the Seventh Missionary District in 1903. Like occasions marked the sessions of the Council of the Eighth Missionary Department, and at the Primary Synod of the Province of the Pacific, an impressive woman's meeting was held in St. Mark's Church, Berkeley. This gathering was promoted by the Woman's Auxiliary of the diocese of California, which obliquely advertised the women's hope and intention by stating, in its general invitation to the meeting, that "while the time did not seem to be ripe for a provincial organization of the Woman's Auxiliary, each Provincial Synod might be the occasion of a large meeting of women representing all parts of the Province."

The time may not have been ripe in 1915, but interest in these women's meetings germinated rapidly, and in 1921, at Salt Lake City, the Woman's Auxiliary to the Presiding Bishop and Council in the Province of the Pacific was formally organized. The moving spirit was Mrs. Louis Findley Monteagle, president of the Auxiliary in the diocese

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of California. She was enthusiastically elected president of the provincial branch. At the General Convention of 1922, two sessions of the provincial representatives attending the Auxiliary Triennial were held, and these Portland gatherings were at the time recorded as the second annual meeting of the Provincial Branch.¹⁰ In 1923, the third annual meeting assembled in St. James' Pro-Cathedral, Fresno, in conjunction with the sixth annual synod, and the minutes for the first time were published in the synod *Journal*, where they have appeared each year since. It is important to add that one of the features at this and every subsequent synod has been a joint session of the Synod and the Woman's Auxiliary, at which matters of pressing interest, not only to the province but to the Church at large, have been presented.

The attendance at the primary meeting of the Auxiliary was small but representative. At times the number has rivalled or surpassed that of the synodical deputies, and seldom has any jurisdiction, with the exception of those at great distance (Alaska, Honolulu and the Philippines), failed to send at least one accredited member to answer the roll call.

Reports of women's work in the province, and of women missionaries who have gone from the province overseas, discussion of the objectives of the National Auxiliary, inquiry into the needs of the mission field everywhere, but particularly in the area for which they felt an immediate responsibility, and promotion of the Provincial Church Institutions held the attention of the delegates. Like the synod with which it was affiliated, it was concerned for the growth of the Kingdom. The Woman's Auxiliary has added much to the enthusiasm, the efficiency, and the solidarity of the province.

Other Organizations

Other organizations have occasionally held provincial conventions. The Brotherhood of St. Andrew, the Daughters of

¹⁰ The Provincial Branch of the Woman's Auxiliary was organized at the meeting of the fourth synod. The meetings at Portland were, properly, adjourned or special meetings. Neither the synod nor the Auxiliary met annually until 1923. Since 1927 the Auxiliary meetings have been correctly numbered.

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the King, and the Girls' Friendly Society, are each credited more than once in the synod *Journal* with sending a committee to the synod to announce the assembling of their respective bodies and to present their greetings. At nearly every session of the Woman's Auxiliary, members and officers of the Daughters of the King and of the Girls' Friendly Society, though sitting as Auxiliary delegates, have reported the activities of their organizations, and have managed to hold an unofficial provincial conference. But none of these groups, except the young people's aggregation, has seriously attempted to organize as a provincial unit. In 1924, at San Jose, the Young People's Fellowship met for two days. The minutes of the meeting were printed as an addendum to the synod *Journal* and inform us that eight jurisdictions, viz., California, Los Angeles, Nevada, Olympia, Oregon, Sacramento, Spokane and Utah, were represented. The recollection of this hopeful gathering was saddened by the unfortunate death of Miss Nancy Hodgkin only a few days after its adjournment. Miss Hodgkin, daughter of the Rev. Dr. Reginald Hodgkin, rector of St. Mark's Church, Berkeley, was an influential leader of the youth movement. A streptococcus infection of a slight scratch on the back of her neck was responsible for her demise.

Provincial young people's conferences were held at a few succeeding synods, but not again were the minutes printed in the *Journal*, and presently, chiefly on account of the economic recession, these conventions ceased, not again to be revived until financial recovery seemed to be assured. Indeed, though no session of the synod was omitted during the years of strain, provincial activities were necessarily retarded. But that, as Kipling observed, is another story, consideration of which must be deferred.

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WHEN THE CANON creating provinces was enacted, many bishops and deputies voted for it as an experiment of doubtful value. As might have been expected, little authority was conferred upon the new institution. It would appear to have been the thought of the cautious representatives of the Church, both clerical and lay, that, if the synods proved to be of unanticipated usefulness, additional powers could at any time be given, while, if the experiment should be a failure, little harm would have been done.

The provinces were organized promptly, and the Province of the Pacific found such satisfaction and mutual help in the continuance of the relationship of the jurisdictions on the Pacific slope and in the inter-mountain area that it was not greatly concerned about canonical limitations. Ever since that day in 1903 when the first Conference of the Seventh Missionary District met in San Francisco, this bond of fellowship has been strengthening. Moreover, during the life of district conference, department council and provincial synod, the conviction has ripened that as the province assumed responsibility for the work of the Church within its borders, all necessary powers would be extended.

The Province of the Pacific, to be sure, has been conscious that, because of the divided opinion of General Convention, the Church has not been making that use of the new institution of which the provincial system is capable, and it has

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joined with sister provinces in asking for enlarged powers; but previous to 1923 it took no corporate action. It is true that a priest of the diocese of Sacramento memorialized our Right Reverend Fathers in God to provide the provinces with archbishops, that Bishop Johnson of Los Angeles offered an amendment to the provincial canon authorizing the synodical nomination of a candidate for a vacant missionary see within the borders of the province, and that Bishop Page of Spokane presented a resolution in 1919 urging an increase in the number of provinces west of the Mississippi from three to six, but the Sacramento priest and the Los Angeles bishop acted on their own initiative, and Dr. Page spoke for the Council of Continental Domestic Missionary Bishops¹ and not for the Province of the Pacific.

The Agitation for Enlarged Powers

Scarcely had the organization of the provinces been effected before memorials asking for increased powers began to annoy the General Convention. From 1916 to 1925, no small part of the attention of that body was claimed by the demand for enlarged provincial powers. The word "annoy" is used advisedly. Committees and commissions tossed back and forth the proposals made in synodical petitions. There always seemed a reason handy why a committee should be "discharged from further consideration of the subject." Special committees and commissions² were appointed, and their reports, sometimes prepared at a considerable expense of time and labor, were laid on the table or re-referred, and nothing was done. In 1926 the synod committee of the Province of the Pacific on Enlarged Powers, appointed in 1923 at the instance of the General Convention, reported that the recommendations of the joint commission, on which the

¹ The Council of Continental Domestic Missionary Bishops was organized at the request of the Board of Missions with the understanding that the "askings" of the missionary districts for appropriations, if scrutinized and unanimously approved by the Council, would be granted without question. The Council met annually until it became a casualty of the great depression.

² A *committee* dies at the end of the session at which it is appointed, unless its life is specifically extended; a *commission* lives until it is formally discharged.

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synod committee was represented, were so unfavorably received in the House of Deputies that in the House of Bishops they were not even debated.

To thread the parliamentary labyrinth by which a futile conclusion was reached would be tedious, but it seems worthwhile to review (1) the channels through which the desired changes reached the floor of convention, (2) the powers sought by the provinces, and (3) the net result of a decade of legislation.

Memorials, Committees and Commissions

In 1916, early in the session of General Convention, the House of Deputies adopted a resolution calling for a joint committee of three bishops, three presbyters and three laymen, to consider the possible authority of the provinces in the election of missionary bishops, and to report to this convention. The House of Bishops concurred with the Deputies, and a responsible committee was appointed. No specific resolutions were referred to that committee and, consequently, it made no report.

There were, however, two matters acted upon in 1916 which concerned provinces. An amendment to the provincial canon, defining the relation of the provincial boards of missions, of religious education, and of social service, to the corresponding general boards, was adopted. This enactment had been already anticipated in the Province of the Pacific by an ordinance adopted at the primary synod.

An amendment to Article II of the constitution, which touched the Southern dioceses closely, was introduced by Bishop James Henry Darlington of Harrisburg. It called for the election by provinces of suffragans to minister particularly to the Church's Negro constituency. Referred in both houses to the committee on Amendments to the Constitution, it was promptly adopted by the Deputies. The House of Bishops refused to concur, on the advice of its committee on Amendments to the Constitution, which affirmed that the object which the amendment hoped to achieve, namely, additional ministrations for colored communicants, could be

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attained without a canonical change. Immediately, the bishop of Washington, Dr. Alfred Harding, moved the reference of the resolution to a joint commission to report in 1919, and moved, further, that the amendment, as proposed in the House of Deputies, be transmitted to the secretary of each province with the request for consideration and a report to the joint commission for which the resolution called. This was adopted by the Bishops, and the Deputies concurred. There is no evidence in the *Journal* of the Province of the Pacific that this, or any other matter discussed by the General Convention up to this time, was transmitted to the secretary of the synod. It should be said, however, that the synod of this province did not meet between 1917 and 1920, and even if communications had been forwarded, no opportunity occurred for their consideration.

The General Convention of 1919 began its session confronted with a flood of memorials from the provinces. On the third day of the session, October 9, a message from the House of Deputies informed the House of Bishops that it had adopted a resolution calling for the appointment of a joint committee consisting of three bishops, three presbyters and three laymen to receive, consider, and report upon all memorials on the subject of increasing the powers of provincial synods, and to suggest such amendments of the constitution and canons as may be necessary to put into effect such recommendations as the said committee may deem advisable. The House of Bishops having concurred in this proposal, the joint committee was appointed and consisted of the bishops of Fond du Lac (Weller), Long Island (Burgess), and Washington (Harding); the Rev. Messrs. Edwin A. White, D.C.L., of Newark, Robert N. Spencer of West Missouri, and C. B. Wilmer of Atlanta; and Messrs. Franklin S. Edmonds of Pennsylvania, W. C. Mushet of Los Angeles, and F. M. Lee of California. This able committee made a report, the recommendations of which were for the most part accepted, and the report was printed in full in an appendix to the Convention *Journal*. The synods hailed as a hopeful omen the vote on two constitutional amendments which passed their first reading, one of which (Article II, Section

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5) required the consent of the provincial House of Bishops to the resignation of a bishop in the province, and the other (Article VII) removed the clause which made membership in a province, on the part of a diocese, voluntary. Nevertheless, both of these amendments were rejected on their second reading in 1922.

This Convention (1922), like that of three years earlier, found itself facing a number of memorials, from individuals as well as from provinces, asking for enlarged synodical powers. These petitions were referred, according to rule, to the committee on Memorials and Petitions. On the seventh day of the session, September 13, this committee, through Bishop Frederick F. Johnson, coadjutor of Missouri, asked to be discharged from further consideration of memorials from the Province of New York and New Jersey requesting (1) the right to elect missionary bishops, (2) a share in the control of the distribution of apportionments, and (3) the reference of certain matters to the synods rather than to special committees. The committee was discharged from the consideration of the first two items, but not from the third. Bishop Frederick Burgess of Long Island then moved that the whole question of reference to the synods be placed in the hands of a joint commission. Bishop Harry S. Longley, of Iowa, offered as a substitute, which was adopted, a resolution that the chairman of the House of Bishops and the chairman of the House of Deputies be directed to request each province to appoint one bishop, one presbyter and one layman to act as a joint commission on the question of enlarging the powers of the provinces, and to report to the next General Convention. The House of Deputies voted concurrence. This action removed the whole subject from the consideration of the 1922 Convention. Its significance lay in the attempt to discover from the provinces themselves their common mind as to the concessions deemed advisable.

Complying with the request, Bishop Page, president of the synod convened in Fresno in 1923, appointed the Rt. Rev. Frank Hale Touret, D.D., bishop of Idaho, the Rev. George F. Weld of Montecito, California, and Mr. Louis F. Monteagle of San Francisco, to represent the Province of the

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Pacific on the joint commission. The following year, 1924, the above named representatives, through Mr. Weld, offered, at the synod meeting in San Jose, the following resolution:

Resolved: That the President of the Synod be authorized to appoint a committee, of seven, on Enlarged Powers of the Provinces, this committee to receive and consider suggestions for enlarging the powers of the province and also to confer with other provinces with a view to a proper presentation of the same to the General Convention of 1925, and to co-operate with the Joint Commission appointed by the General Convention to study and report on this matter.

The resolution was adopted and the president, Bishop Sanford, appointed the three provincial members of the joint commission, and, in addition, the Rt. Rev. Edward L. Parsons, D.D., coadjutor of California, the Rev. Paul Roberts, dean of St. Michael's Cathedral, Boise, Mr. W. C. Keig of the diocese of Sacramento, and Mr. F. M. Lee of the diocese of California. Bishop Touret was obliged to resign his jurisdiction on account of ill health, and in 1925 the president of the synod appointed the Rt. Rev. Edward Makin Cross, D.D., bishop of Spokane, to fill the vacancy.

A great deal of work was performed by the committee of the Province of the Pacific, and presumably by the local committees of other provinces, as well as by the joint commission, which presented to the General Convention of 1925 an extended report, which was laid on the table in the House of Deputies with the recommendation that the joint commission be discharged with thanks (!) and that the report be printed in the *Journal*. With this action the House of Bishops concurred.

In the House of Bishops, the committee on Canons, to which certain items in the joint commission's report had already been referred, moved:

That in view of the shortness of the time left for this convention, and the complexity of the report presented by the Commission on Enlarged Powers of Provinces, the Committee on Canons suggests that the whole question of provinces,

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whether they shall be continued, and if so, to what purpose they may be utilized, be referred to a Joint Committee of three bishops, three presbyters and three laymen, and that all matters pertaining to that subject, including the report of the Commission on Provinces, be referred to such committee to report to the next General Convention.

Their proposal was adopted by both Houses and the committee appointed (a very good one) consisted of Bishops Hall of Vermont, Page of Michigan, Parsons of California; the Rev. Messrs. Martin Aigner of Erie, G. L. Tucker of Louisiana, Malcolm Taylor of Massachusetts; and Messrs. Tully of Long Island, Dibble of Western Michigan, and Monteagle of California.

It seems unnecessary to follow further the appointment of committees and commissions. The high point in the story was reached when the report of the joint commission was ordered printed in the 1925 *Journal*. That report and the previous committee's report, printed in 1919, fairly represented the mind of the Province of the Pacific. That they did not represent the mind of the Church is evident, otherwise the mountain of General Convention would not have labored and brought forth a "*ridiculus mus*." These reports will be referred to again.

From this time, interest in enlarged powers waned. In 1929 the committee of the Province of the Pacific, appointed to consider that subject, requested to be continued under the name of the "Committee on the Relation of the Province to the National Church." Under this title, the committee has been supposed to function, but not again has it presented a report touching any vital interest of the province, and with a few exceptions, the annual meeting of the synod since 1928 has received no report. This committee, however, is still listed among the standing committees of the synod, ready, as it were, to spring into action should the occasion arise. Its present constituency is composed of the Rt. Rev. Dr. Parsons, retired bishop of California, chairman, the Rt. Rev. Dr. Cross, bishop of Spokane, the Rev. A. Ronald Merrix, secretary of the National Council for the Province of the Pacific, the Very Rev. James M. Malloch, dean of St. James'

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Cathedral, Fresno, Mr. Dean Vincent of Oregon, and Mr. Edward F. Colcock of Olympia.

The Powers Asked For

The Second Province, known as the Province of New York and New Jersey, took the lead in preferring requests for additional powers. Their petitions ranged from the plea that amendments to the constitution and suggested changes in the Prayer Book be transmitted to the synods for consideration, to the bold demand for the synodical election of missionary bishops. It must be admitted that some of these requests, and consequent proposed canonical amendments, were unnecessary. There seems no reason why a synod, without canonical permission, should not consider any angle of the Church's policy or practice, and, if so minded, incorporate their findings into a memorial to General Convention. Of course, the reference of any matter to the synods, if canonically required, would make its consideration and judgment thereon mandatory. Nor does canonical authority to appoint a provincial board of examining chaplains seem essential, if such board is expected to act merely in an advisory capacity.

The requests for a share in the determination and control of missionary apportionments and appropriations, and the memorials touching the election and confirmation of bishops, were bids for substantial recognition, which, rejected at first, were later given a limited approval.

The opposition to a change in the method of electing missionary bishops was based, in part at least, on the same distrust of provinces which so long delayed the enactment of a provincial canon. One of the phenomena of institutions is the unwillingness of their officers to depute responsibility. This is as true of the Church as of so-called secular associations. Every authoritative act of the Church is the exercise of delegated authority, inherent in Christ, handed by Him to His Church, transferred by its leaders to trusted deputies and, finally, shared with the least of those who, in St. Paul's phrase, are called to be saints, and who participate in all the duties and privileges of the Body of Christ. What the parish,

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the diocese, the synod does, with the Church's consent, is the act of the whole Church. The unreadiness of the General Convention to share its responsibility with the provinces would seem to have been caused by the fear that delegated authority might be misused. There is no evidence, however, that the loyalty of the province to the national Church is not as strong as that of the diocese. The solidarity of our ecclesiastical structure is as safe in the hands of a synod as in those of a diocesan convention.

A popular argument against the election of missionary bishops by the synod has been the assertion that it would deprive the missionary episcopate of the consciousness of its commission by the whole Church and would doubtless weaken common interest in the support of missionary work. Little attention was paid to the fact that, for a hundred and fifty years, dioceses have been electing bishops who never doubted that they were commissioned by the whole Church. Our first missionary bishops were chosen by the House of Bishops because there was no other agency to take the initiative. Theoretically, a missionary district is an ecclesiastical division without constituency, equipment or organization. It was that when Jackson Kemper and Francis L. Hawks were elected for the Northwest and the Southwest, respectively.

But the theory is no longer true and has not been true for nearly a century. The difference between a diocese and a missionary district is now merely one of numerical and financial strength, but, because of its dependent status, the district has no voice in the selection of its chief pastor, a condition which the majority report of the joint commission on Enlarged Powers in 1925 proposed to ameliorate. The smallest of our missionary jurisdictions today is far more competent to choose a suitable candidate for the episcopate than was California in 1850 or Indiana in 1838.³

It is not likely that the question of the synodical election of missionary bishops will be raised again. Probably no more districts will be erected in the domestic field, but that,

³ Indiana held eleven episcopal elections, after its constitution as a diocese, before its choice fell upon a man devoted (or rash) enough to accept the office.

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eventually, the synod will be a larger factor in the choice of the members of the provincial House of Bishops seems inevitable.

The petition for the right of a province to elect a suffragan must not be equated with the movement for the election of missionary bishops. The urge for provincial suffragans was inspired by the wish to minister more effectively to our Negro population. The demand was silenced when it was shown that the need could be met under the existing canon, which authorized the election of a diocesan suffragan who might extend his activities to any diocese in which his services were duly requested, a statement that has been corroborated by the efficient labors of our only Negro suffragans, Bishop Henry B. Delany of North Carolina and Bishop Edward T. Demby of Arkansas. The trend now is as definitely away from a racial episcopate as it is from a racial Church. But is there any good reason why a province should not be allowed to elect a suffragan, who would be, canonically, the suffragan of the president of the province, supported by provincial funds, and available for service in any jurisdiction of the province upon the request of the ecclesiastical authority thereof? Such an arrangement would meet the situation in a province where additional episcopal care was needed, but where there was no diocese or district requiring the exclusive service of a suffragan.

Among the recommendations presented by the special committee on the Enlarged Powers of Provincial Synods in 1919, was one which was of interest to all the provinces, though it would add nothing to their responsibilities. It was the amendment to Article VII of the constitution, which proposed to make the inclusion in a province of every domestic jurisdiction a matter of course by omitting the clause: "Provided, however, that no diocese shall be included in a province without its own consent." The amendment was rejected. Provinces have now been in existence over a generation. No diocese has ever refused to share in the provincial experiment. It is inconceivable that any diocese in the Province of the Pacific should ever wish to disassociate itself from our

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happy family. Why does this useless clause continue to encumber our constitution?

Net Gain in Provincial Powers

The results of the agitation for increased powers have been meagre. In 1925, when, because of the attitude of General Convention, the provinces grew weary of appealing for greater recognition, there was nothing in the provincial canon which put more responsibility upon the synods than had been laid upon them ten years earlier at the time of their organization. In fact, synodical powers differed, practically, from those of the old department council only in the terms employed.

In 1926, the Synod of the Province of the Pacific, meeting in Long Beach, California, adopted, after due consideration, four resolutions offered by the committee on Enlarged Powers, as follows:

1. *Resolved:* That the resignation of a bishop within a province be made to the House of Bishops of said province, such resignation, if accepted, to become effective when approved by the Presiding Bishop of the Church.

2. *Resolved:* That if it so desire, the synod of the province within which a missionary bishopric has become vacant, may nominate to the House of Bishops one candidate for such vacancy. The method by which the nominee shall be chosen by the provincial synod shall be determined by each synod for itself.

3. *Resolved:* That if the synod of a province desires to take over the administration of any given field of missionary or educational work within the province, the province shall raise the funds for such work and receive credit upon the quotas assigned to the province up to the amount appropriated in the budget adopted by the General Convention for the maintenance of said field.

4. *Resolved:* That these resolutions be referred to the Joint Commission on Provinces as an expression of the judgment of the Synod on the matter and be published in the church papers.

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These modest proposals were presented by the committee with the expressed intention of suggesting only such measures as were moderate enough to claim acceptance. They were duly referred, in accordance with Resolution 4, to the joint commission which approved them with one amendment, viz., the substitution of two nominees for a vacant missionary bishopric instead of one. The synod of 1927, however, reaffirmed its previous action and adopted also a further resolution requesting of the National Council the privilege of presenting to it a combined missionary budget for the continental area of the Province of the Pacific. The National Council denied this request, which, nevertheless, was renewed in 1928. In moving the renewal the committee on Enlarged Powers said: "Your committee believes that a wholesome and normal development of Church organization must follow provincial lines." This statement still represents the considered conviction of the westernmost province. However, no invitation to submit a provincial budget to the National Council has yet been received.

The joint commission reconsidered its amendment, touching the nomination for a vacant missionary district, and recommended to General Convention the proposals adopted by the Province of the Pacific. The General Convention of 1928 met in Washington. It approved of the nomination by a synod of one candidate for a vacant missionary district within the province. It also adopted the suggestion that a province be authorized to take over the administration and support of enterprises within its borders for which the National Council has made an appropriation and receive an equivalent credit, up to the amount of the national appropriation, on its apportionment.

The synod of 1929 enacted an ordinance detailing the method by which the nomination of the synodical candidate for the missionary episcopate should be made. No opportunity to carry out this provision occurred until 1935. In that year the Rt. Rev. Middleton Stuart Barnwell, D.D., who had followed Bishop Touret as bishop of Idaho, was elected coadjutor of the diocese of Georgia, and accepted. When the synod of the province met in Pendleton, Oregon, on May 22,

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1935, the delegates were looking forward to their first opportunity to nominate a candidate for a missionary district. Perhaps they had an exaggerated notion of the importance of the act. The circumstantial provisions of the ordinance drafted in 1929 emphasized its gravity. The requirements of the ordinance were meticulously carried out. The House of Bishops met in executive session and selected the names of three presbyters. The synod then met in executive session, received the report of the House of Bishops and proceeded to the election of one of the three names presented. The vote was taken by orders, the roll called, and, after the fourth ballot, the chair declared that the choice had fallen upon the Very Rev. Harry Beal, D.D., dean of St. Paul's Cathedral, Los Angeles. The anticlimax came when the national House of Bishops met in Houston, Texas, in November, and short-circuited the election by translating to Idaho the bishop of North Dakota, the Rt. Rev. Frederick Bethune Bartlett, D.D. The action was, of course, perfectly regular, but that did not prevent the Province of the Pacific from feeling that authority to nominate a missionary bishop had little significance.

In 1940 Ordinance VIII of the synod was amended, conforming to a change in the canons of General Convention, to provide for the nomination of "not exceeding three" candidates for a vacancy in the missionary episcopate within the province. In the fall of 1941, when the intention of Bishop Sanford to resign at the next meeting of the House of Bishops became known, the bishops of the province met to consider the situation. It was a matter of common knowledge that a not inconsiderable element in the Church favored the annexation of certain missionary districts, of which San Joaquin was one, to neighboring dioceses. The bishops of this province were agreed in believing that, so far as San Joaquin was concerned, such an annexation would be a strategic error, and each asserted that he would support the candidacy of the Rev. Lindsay Patton, rector of St. Mark's Church, Berkeley, California. The National House of Bishops met in Jacksonville, Florida, early in 1942, defeated the recommendation of the committee on Domestic Missions

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that a bishop for San Joaquin be not elected, and chose, as Bishop Sanford's successor, Mr. Patton, who had been nominated by the bishop of California and whose nomination had been seconded by all the bishops of the province present. Mr. Patton, however, pleaded *nolo episcopari*.

A special provincial committee, previously appointed to evaluate the situation in the district of San Joaquin, reported to the synod of 1942, held in Oakland, California. To hear the report, the synod went into executive session, and having listened to its presentation by the chairman of the special committee, the Rev. Dr. Charles E. McAllister, resolved itself into a committee of the whole to consider it, and, rising, recommended its adoption. It was adopted. On the following day, May 15, 1942, the synod reconsidered one resolution in this report, and, amending it, unanimously adopted the following:

Resolved: Fully conscious of the difficulties connected with a meeting of the House of Bishops [of the national Church] in war time, nevertheless, the Province of the Pacific, in view of the urgency of the present situation, both in the Missionary District of San Joaquin and in the Missionary District of Honolulu, where a similar vacancy exists, ventures to ask the Presiding Bishop to canvass the House of Bishops as to the possibility of calling a meeting of the House of Bishops within the next six months to elect Bishops to fill the vacancies in the Missionary Districts of San Joaquin and Honolulu.

There was, however, no election until 1943 when General Convention met in Cleveland, Ohio.

In the spring of that year the Synod of the Province of the Pacific was held in Santa Rosa, California. Again, sitting in executive session, it nominated, as both the canons of General Convention and those of the province permitted, three candidates: the Rev. Mark Rifenbark, D.D., rector of Trinity Church, San Jose, California; the Very Rev. Charles E. McAllister, D.D., dean of the Cathedral of St. John, the Evangelist, Spokane, Washington; and the Very Rev. Henry H. Shires, D.D., dean of the Church Divinity School at Berkeley, California. The House of Bishops in Cleveland elected, and

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the House of Deputies confirmed, the election of the Rev. Sumner Francis Dudley Walters, rector of Trinity Church, San Francisco, a highly acceptable choice, but, like a previous election, emphasizing the unimportance of a synodical nomination.

The net gain in canonically bestowed provincial powers, as the consequence of the discussions which occupied General Convention and many able committees, both general and provincial, for more than a decade, is found only in the authorization to take over the missionary enterprises in the home field within the provincial area. That represents a real advance in the possible usefulness of the provincial system. When the concession was made, the Province of the Pacific, having assumed the responsibility for the two educational institutions—the Church Divinity School of the Pacific and the Deaconess Training School of the Pacific—a task becoming daily more urgent and onerous before the approaching depression, could not take advantage of the opening the new amendment to the canons afforded, but that will not always be the case. Whether the amendment was necessary to enable a province to act as suggested is a debatable point, but there is no question that it may serve as a challenge and a stimulus. The amendment would seem to anticipate the day when all the aided missionary objectives in the domestic field will be administered by the provinces.

The Great Depression

No narrative purporting to rehearse the experience during the second quarter of the twentieth century of any institution in the United States, civil or ecclesiastical, which omitted reference to the great depression, would be complete. This is not the place to assess the consequences, economic or otherwise, of World War I, however strong the temptation; but the facts are beyond dispute. After a few years of optimistic inflation, the greatest recession our country had ever known brought universal doubt and dismay. In 1929 banks were closing throughout the nation, business houses failed, and hordes of unemployed men wearily trav-

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elled from town to town in search of work. Warehouses were bursting with goods, but the purchasing power of countless families had vanished.

The Episcopal Church shivered in the blast of the economic storm, but, like other Christian bodies, faithfully carried on. It was much indebted to the new spirit of endeavor, known as the "Nation-Wide Campaign," for its steadfastness. In 1919, the Church for the first time initiated a systematic attempt to inform its membership of its specific opportunity and responsibility, and to offer to each adherent, through the "every member canvass," the privilege of sharing in the Church's support.⁴ As a result, new missions were immediately opened, new buildings erected, clergymen and other salaried workers at home and abroad received more nearly adequate stipends, communicant strength increased, and the whole Church looked for a new era of spiritual activity. The offerings of the national Church advanced from \$24,000,000 in 1919 to \$46,000,000 in 1929. In the Province of the Pacific, in the same period, the total offertory receipts grew from \$1,078,807 to \$2,324,977. Then the blow fell. Families were obliged to move and the constituency of parishes and dioceses was weakened. The financial growth following the introduction of the "Nation-Wide Campaign" was halted.

A study of the published records of communicant membership and offerings is illuminating. Making all allowances for the inaccuracy of reports, and for spiritual factors not susceptible to tabulation, but which affect the mathematical returns, these tables present a fairly correct picture of the pressure to which the Church was subjected. Two facts must be borne in mind: (1) the contributions include not only the amounts given for the "Church's Program," i.e., for the prosecution of missionary work, but the receipts for all purposes, the larger part of which is necessarily required for local expenses; and (2) the movements of the population, and the proportionate change in income and in communicant

⁴No individual did more to organize this successful movement than the late Rev. Robert W. Patton, D.D., secretary of the National Council for the Province of Sewanee.

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strength, were not uniform throughout the country, nor in the narrower limits of parish, diocese or province.

In the Province of the Pacific, the number of registered communicants reported during the two decades from 1920 to 1940 consistently increased in the dioceses of California, Los Angeles, Olympia and Oregon, where the larger cities were located. There were fluctuations in the income of these sections, though that also increased. The *per capita* contributions, however, were much smaller in the depression years. The diocese of Sacramento did not share in the apparent prosperity, and the missionary districts lost heavily, both in membership and income during the difficult period; and the province as a whole, though it gained ninety per cent in communicant membership, advanced only sixty-six per cent in financial strength. The *per capita* offering in the province in 1919 was \$19.11; in 1940 it was but \$16.67. The writer is convinced that this decline did not mean any general weakening in interest or devotion on the part of the Church's constituency. It could have meant nothing but diminished financial ability.

The reader may ask what the preceding paragraph has to do with our chapter's topic—the relation between the province and the national Church. The obvious answer is furnished by the same table of statistics to which reference has already been made. The national Church gained fifty per cent in communicant registration during the two decades, but the offerings increased only thirty-eight per cent. As most of the income was absorbed by local necessities, that which was available for the missionary enterprise was much reduced. The National Council, operating under the instruction of General Convention on a "pay as you go" basis,⁵ which means that the Council could not make appropriations in excess of its cash receipts, was compelled to retrench.

The first casualty to affect the Province of the Pacific was the discontinuance of provincial secretaryships, whose incumbents since 1907 had been effective *liaison* officers be-

⁵ General Convention in 1925, after diocesan pledges had liquidated a long standing deficit in the missionary treasury, adopted a "pay as you go" policy. It is the only policy feasible for an organization dependent upon voluntary support.

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tween the field and the Church Missions House in New York. The Rev. F. B. Bartlett, afterwards bishop of North Dakota, and later bishop of Idaho, was the last representative of the national Field Department to serve as secretary for the province until the appointment of the Rev. A. Ronald Merrix in 1944. The second effect of the decreased income of the National Council was the cut in appropriations to aided dioceses and missionary districts. The Province of the Pacific, which included more subsidized jurisdictions than any other province, felt the deficiency in its resources keenly.

These consequences of the depression were, of course, inevitable, and occasioned no resentment on the part of the areas affected. The same cannot be said of the fear-prompted legislation which appeared in 1931. Reference has been made to the Council of Domestic Missionary Bishops, which had been formed at the request of the National Council when the latter was still called the Board of Missions, with the understanding that the budgets of the missionary districts, which received, after a rigid scrutiny, the unanimous approval of the Council of Missionary Bishops, would be accepted by the board and the requested appropriations would be made, so far as funds permitted. No meeting of this council (an unofficial body in the sense that it was not authorized by, or even mentioned in, the canons) ever met except in the presence of the secretary for Domestic Missions, and, after a few years, it met regularly with the entire National Council at the time of the General Convention.

But soon there arose a murmuring among the aided dioceses against the missionary districts. Although the Council of Domestic Missionary Bishops went on record as desiring no subsidy at the expense of an aided diocese needing help in the cultivation of the diocesan missionary field, that did not prevent a diocesan bishop from referring to the Council of Domestic Missionary Bishops as "the missionary bloc."

In 1931 the General Convention appointed a commission to investigate the alleged disparity in apportionments and appropriations between the missionary districts and aided dioceses. The indirect, if not immediate, effect of its report was legislation postponing the election of a bishop for a

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vacant missionary district until the General Convention had canvassed the situation to determine whether the said district ought to be continued. The implied opinion was that the work of the district could be prosecuted more efficiently, and at less expense, if it were annexed to a neighboring diocese.

This question was first raised in 1919, when the bishop of Western Colorado was translated to Idaho and his jurisdiction was retroceded to the diocese of Colorado. Whether that retrocession was strategic has been disputed, but it seemed to be justified by the circumstances at the time, and had not been regarded as a precedent.

The question was raised again in the General Convention of 1934, when the joint commission on Aided Dioceses reported its recommendations concerning domestic missionary districts: (1) That Eastern Oregon should be re-united with the diocese of Oregon; (2) that Northern Idaho should be merged with the missionary district of Spokane; (3) that Salina should be re-united with the diocese of Kansas; and (4) that eventually Western Nebraska should be merged with the diocese of Nebraska. The opinion prevailed in the Province of the Pacific that such annexations would neither save money nor promote efficiency automatically. But in 1935 the "Panhandle" of Idaho was transferred to the district of Spokane, where it has since remained.

At the General Convention of 1940, the joint commission on Strategy and Policy re-affirmed the above recommendations with two additional: that North Texas and San Joaquin should be merged with contiguous dioceses. But in that same year the financial situation began to improve, and the immediate, and in some cases spectacular, recovery of most of the districts halted the execution of the recommendations. A bishop was elected for San Joaquin in 1942, and for the more recently vacated episcopates of Eastern Oregon, Utah, and North Texas, in 1946. In the latter year, General Convention, with the consent of both jurisdictions, merged Western Nebraska⁶ with the diocese of Nebraska.

⁶ Western Nebraska, set off in 1889 as part of the missionary jurisdiction of the Platte, which included part of Wyoming, was known as Kearney, 1908-1913. In 1913 its name was changed to Western Nebraska, and its territory restricted to the western part of Nebraska.

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The sentiment in favor of annexation of missionary districts to adjacent dioceses was not consciously concerned with provinces at all, but was significant of a general disregard of synodical competency. So far as is known the synods, which might be supposed to know the condition of the dioceses and districts of their provinces, were never consulted by General Convention. It is true that in 1946 uninvited reports with reference to Eastern Oregon and North Texas were received by the House of Bishops from the Provinces of the Southwest and the Pacific.

Unofficial Recognition

It is a pleasure to turn from the dusty pages of convention and synod *Journals* to provincial recognition, not official but personal, which helped to strengthen national and provincial fellowship. Our elected presiding bishops have accepted as a part of their privilege, perhaps of their responsibility, the cultivation of an acquaintance with the personnel and procedure of the provincial synods. The first elected incumbent of the office, the Rt. Rev. Dr. John Gardner Murray, was the guest of the synod which met in Seattle in 1927. He preached the sermon at the opening service and sat on the platform with the president of the province during the business session, and, with Mrs. Murray, gave the churchmen of the West an opportunity to meet them socially at a reception tendered by the churches of Seattle. A resolution adopted before the end of the session was no empty formality:

"Our greatest joy has been to welcome the beloved Presiding Bishop of the Church, the Rt. Rev. John Gardener Murray, who came across the continent to be with us. His sermon, sanctifying our service and our giving for Christ's cause, and his words of encouragement . . . deepened our affection for him, and the sense of the strong family bond of our Communion filled us with new enthusiasm and a new sense of our responsibility for the whole work of the whole Church."

Bishop Murray died in office on October 3, 1929, and was unable to carry out his expressed intention of visiting us again.

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The Rt. Rev. Charles Palmerston Anderson, D.D., would doubtless have followed his predecessor's example had he too not died in office, having been presiding bishop but two months and seventeen days.

The Rt. Rev. James DeWolfe Perry, D.D., was elected presiding bishop in succession to Dr. Anderson. He was not able to attend a meeting of a Synod of the Province of the Pacific, but on sundry occasions visited in its constituent dioceses and districts, and never failed to come in, for a few moments at least, to the General Convention dinner of the province and favor us with a few felicitous and encouraging words.

Our next presiding bishop, lately retired, the Rt. Rev. Henry St. George Tucker, D.D., attended meetings of the Synod of the Province of the Pacific and preached at the opening service, on two occasions, in 1938 at Las Vegas, Nevada, and in 1942 at Oakland, California. He also was gracious enough to appear with his kindly and stimulating greetings at our General Convention dinners.

Although Bishop Perry had not found it possible to be present at any of our synodical gatherings, he was responsible for the introduction of a feature, which, though not continued, seemed to have helpful possibilities, inaugurating at the time of the General Convention a luncheon conference of the presidents of the several provinces, at which he was the host and presiding officer. It was expected that these conferences would afford an opportunity to discuss the direction which the energies of the synod might profitably take. Unfortunately the time was short, and as the program had not been carefully planned in advance, the conversation was pleasant, but somewhat desultory, and after two conventions these conferences were discontinued.

Previous presiding bishops, both those who succeeded to the office by virtue of seniority in consecration and those who were elected, had frequently, when unable to officiate at the consecration of a bishop-elect, delegated the office of consecrator to another bishop. Bishop Perry, at least once, appointed a provincial president to represent him. It seemed a good precedent. It is the right of the presiding bishop to

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be the consecrator at the setting apart of every bishop of this national Church, but it is not necessarily a duty. As the demands upon his time increase, as they are certain to do, in view of the growing cooperation of religious groups, it would be not only a relief to him, but a gracious recognition of the provincial system, to delegate the office of consecrator to the president of the province in which the new bishop is to serve.

A gesture of no importance in itself, but, as it was intended to be, a recognition of the provinces, was made by Bishop Perry while he was presiding bishop. The procession at the great opening service of General Convention is always spectacular. Led by the choristers and the clerical deputies, the one hundred and fifty bishops (arranged in the order of their consecration, the youngest in front) bring up the rear, and are followed only by the officiants at the service. Bishop Perry took the presidents of the provinces out of the chronological order of their brother bishops and grouped them together at the end of the procession immediately preceding the readers of the morning office, the preacher, and the presiding bishop, who may or may not preach the sermon.

The Synod Relaxes

The Province of the Pacific deepened its fellowship by a dinner at General Convention before it became a province. In 1904, when it was known as the Conference of the Seventh Missionary District, its first General Convention banquet introduced the custom which has been observed from that day to this. Very likely the other provinces have adopted, independently, a similar custom, though the data are not available to the writer.

But in 1931 the provincial dinner became a regular feature of convention routine. In that year the General Convention was to meet in Denver, and the job of programming the events of the session, other than the scheduled business of the House of Bishops and House of Deputies, was entrusted to Mr. Charles A. Tompkins, assistant treasurer of the National Council. He requested the provinces to hold their

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triennial dinner reunions on an identical night, and engaged in advance the rooms needed. Several of these feasts were served in the Brown Palace, the hotel designated as convention headquarters. It so happened that the Province of the Pacific and the Province of New England dined in adjacent rooms. The banquet of the Eighth Province has always been a jovial affair, and though not without intellectual features, considerable attention has been paid to entertainment. On this occasion a group of instrumentalists, led by Bishop Stevens of Los Angeles and including among others Bishop Sumner of Oregon, Bishop Remington of Eastern Oregon, Bishop Moulton of Utah and Bishop Barnwell of Idaho, dubbed by an unappreciative listener "The Episcopal Cast Iron Band," discoursed cheerful music, swelling occasionally in a tremendous crescendo. Curious diners from other provinces, intrigued by "The shout of them that triumph, The song of them that feast," lingered near the door and surreptitiously enjoyed the exercises. It is reported that the Province of New England, mindful of its Boston tradition, had prepared a program of learned dissertations with which the joyful strains in the next room sadly interfered. The story may be apocryphal, though it could have happened. It has been alleged that an earnest New England diner said to another: "We can't hear a thing." To which his neighbor replied: "No, thank God!"

The need of the fellowship which the Western synods have supplied to the widely separated jurisdictions of what was until recently the national frontier, and which the General Convention dinners have symbolized and expressed, has perhaps not been so keenly felt by our Eastern brethren. It has been a factor, however, whose influence in strengthening our provincial unity and our common loyalty to the Church of our allegiance cannot be exaggerated. Whatever disappointment may have been felt at times, because of the failure of the national Church to use an effective tool, the Province of the Pacific has believed that it possessed a challenge in the educational and evangelical field within its borders, and has been confident that enlarged powers will be inevitable as the province embraces its opportunity.

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The late Rev. Dr. Edwin A. White, in his indispensable book, *The Constitution and Canons Governing the Protestant Episcopal Church—Annotated*, in commenting on the legislation with which this chapter has been concerned, characterizes the synod as, at present, "little more than an amiable debating society." The Synod of the Province of the Pacific has been much more than that. It not only levies assessments for its overhead expenses, as it is canonically empowered to do, but assigns apportionments for its distinctively provincial work, which have been loyally accepted and met. Though the sums are not spectacular, such practical details are supposed to be of interest, particularly to laymen, though the laity attending the Synod of the Eighth Province appear to be as interested in principles and ideals as the clerical contingent. It plots the policy and strategy of its provincial program, of which its council and departments are effective agents.

"Who goes to a Synod?" asked a prominent officer of the National Council, and answered it himself: "Only those presbyters and laymen who can't get elected to the House of Deputies." The writer was glad to send him a list of those attending the Synod of the Province of the Pacific with its distinguished aggregation of deans, doctors of divinity, members of standing committees, wardens of important parishes, and deputies to General Convention, all of whom would agree, it is believed, that the Province of the Pacific has a distinct sphere of usefulness in the realm of practical achievement as well as in the things of the spirit.

Retrospect and Prospect

THE DETERMINATION of the synod, made in 1923, to meet annually has been adhered to consistently. Only once has the yearly session been omitted. In 1945, war conditions compelled the federal government to restrict civilian travel and to limit large gatherings to occasions deemed imperative. The provincial council, however, was able to meet as usual and convened in Salt Lake City on April 30th. The minutes of the meeting read like those of the synod itself, and show how effectively the council has been promoting the objectives of the province. It was voted to print these minutes and circulate them as an *ad interim Journal*, in order to preserve a continuous record of provincial activity.

As the synod had recently passed its twenty-fifth anniversary, it seemed an appropriate time to review the quarter century of its proceedings. Hence these pages, in which the attempt has been made to trace the growth of the province, not only in development of its organization and its promotion of the objects which it believed vital to the Church's witness, but in the understanding of the meaning and value of our provincial system and in the spirit of united devotion to the interests of the whole Church.

Officers of the Province

The changes in the personnel of the officers by whom the affairs of the province have been directed have been remark-

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ably few. The early years, during which the association of the dioceses and districts on the Pacific Coast and in the intermountain area was known, successively, as the Conference of the Seventh Missionary District and the Council of the Eighth Missionary Department, were experimental. So too were the first few years of provincial status. The synod was greatly indebted, as has already been said, to the first president, Bishop Nichols, whose wise guidance in this formative period was providential. In 1923, the province "found itself," to use a phrase which implies self-recognition of opportunity and capacity, and since then has acted with an assurance for which Bishop Nichols had prepared the way.

After the resignation of the first president in 1921, circumstances cut short the administration of his two successors. Bishop Page, of Spokane, who followed him immediately, was elected bishop of Michigan and presided only for a part of the Salt Lake session and through the next synod, held in Fresno in 1923. Bishop Keator of Olympia, who, under the rules, became acting president in 1923, died suddenly before the end of the year.

Bishop Sanford, however, who, under the same seniority rule, followed Bishop Keator as acting president, was elected in 1924 and served until the close of the synod of 1938. The Rt. Rev. Arthur W. Moulton, D.D., bishop of Utah, served for the next six years, and was succeeded by the Rt. Rev. William Proctor Remington, D.D., who presided for the first and last time, as president, at the council meeting in 1945, since, before the time for the next synod rolled around, he had accepted the call to become suffragan bishop of Pennsylvania. The Rt. Rev. Robert Burton Gooden, D.D., became acting president, under the rule mentioned above, and was elected in 1946 for the unfinished term which will end in 1950.

In the pre-synod period, the Ven. John A. Emery served at first as secretary. After the appointment of the field officers of the Board of Missions, called department secretaries, the traveling secretary of the Eighth Department was unanimously chosen as the recording secretary of the Eighth Department Council. Three future missionary bishops,

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Sanford, Hunting and Bartlett, filled this position successively. But when the provincial canon had been enacted, the primary synod elected the Rev. Alfred Lockwood, at that time general missionary of the district of Spokane. It is a tribute to his capacity and fidelity, and a witness to the confidence and appreciation of the synod, that he has been retained and has been willing to serve in this office from the organization of the synod to the present time.

While the province has not been able to claim the same uninterrupted attention of any incumbent of the office of treasurer, it has been fortunate enough to secure uniformly competent financial officers. Mr. Cecil E. C. Hodgson of Santa Monica, California, was elected at the primary synod and held the office for nine years. Mr. Haydn Arrowsmith of Fresno, in the district of San Joaquin, followed Mr. Hodgson, and served efficiently from 1925 until 1930. In that year, Mr. Frederic M. Lee was chosen as the third treasurer of the province, and ably maintained the prestige won by his predecessors. He felt obliged to resign in 1936, and the choice of the next incumbent fell upon Mr. Merton A. Albee of Los Angeles. Though Mr. Albee was inducted into the army before the expiration of his term of office, his name was retained as the treasurer of the province. The charge of financial affairs was necessarily transferred to another, and was assumed by Mr. Morris Milbank of Grant's Pass, Oregon, who was elected treasurer in 1943, and is the present incumbent.

In all probability, it never occurred to the synod in its early days that the president of the province might not always be present, or might not always be able to preside. At one time there was a provision in the ordinances that in such a contingency the president of the House of Deputies should take the chair, but when the provincial canon made it obligatory to choose one of the bishops of the province as the president, the chairman of the House of Deputies was excused. In 1936 a paragraph was inserted in Ordinance Three ("of the President of the Province") making the senior bishop, in the order of consecration on the council, the vice-president of the synod and the authorized presiding officer

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should the president at any time be absent. In the following year, Bishop Sanford was prevented by illness from attending the synod in Seattle, and Bishop Remington, senior bishop on the council and therefore vice-president, presided throughout the session. The Rt. Rev. S. Arthur Huston, D.D., succeeded to the vice-presidency, and in 1943 the Rt. Rev. Dr. Gooden became vice-president, and as such called the synod to order in Berkeley in 1946.

To catalogue all who have held office in the province would lengthen this chronicle unduly. Scarcely anyone who has attended the synod with any regularity has missed the opportunity to serve on the provincial council or one of the important committees. But one office must not be omitted from comment, the representative of the province on the National Council. At the time of the organization of the provinces, the general Board of Missions consisted of forty-eight members, of whom three, one bishop, one presbyter and one layman, were elected by each synod. The representatives chosen by the Eighth Province were Bishop Keator, Arch-deacon Emery and Mr. Walcott Thompson of Salt Lake City. In 1919 the General Convention amended the missionary canon, reducing the membership of the Board of Missions from forty-eight to sixteen, of whom one person of either order was elected by the synod of each province. In the Province of the Pacific, the Rt. Rev. Dr. Keator was promptly chosen. He served until 1921, and, upon his nomination, Dr. Sanford, bishop of San Joaquin, was elected to succeed him. Bishop Sanford served until 1934 and was followed by the Rt. Rev. Dr. W. Bertrand Stevens, bishop of Los Angeles, who served until 1946, when the Rt. Rev. Dr. Benjamin Dagwell, bishop of Oregon, was elected to represent the province.

The Provincial Code

When the primary synod convened, in 1915, the president, Bishop Nichols, advised that only such regulations be adopted as seemed essential to a workable organization. The enactments, as framed in that year, and amended in 1920,

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were regarded as provisional, and it was expected that further revision would be necessary when the synod had learned by experience something of its responsibility and opportunity, two aspects of the provincial system about which the general canons seemed vague. In 1923, the synod believed the time had come to adopt a permanent code, consisting of a constitution (of which the title, "Ordinances," was retained) and a body of canons, denominated by-laws, detailing the application of the principles contained in the ordinances. Rules of order, brought forward from 1921, guided the routine of the business session.

A comparison of the provincial constitution and canons, as they are today, with the "Ordinances" adopted in 1923, reveals a surprisingly small number of changes. Perhaps the most striking modification is the substitution of the title, "Constitution and Canons," for the original "Ordinances and By-laws." The word, "ordinances," expresses the will of the synod, but is a general term covering rules and regulations of all kinds. "Constitutions and Canons" is an ecclesiastical phrase which has the merit of lining up the province with the other territorial divisions of the organized Church. A diocese, the union of parishes or congregations, has its constitution and canons; so does the national Church. Why should not a province, an association of dioceses, which in combination with other provinces form the national Church, claim for its administration a code with the same title as that of its component parts and as that of the whole?

Except for verbal changes, or the insertion of clauses intended to clarify but not to alter procedure, only four modifications of the constitution seem to deserve comment: a simplification of the method of voting, the enlarged composition of the provincial council, the omission of an inappropriate article, and the addition of an article required by an amendment to the general canon on provinces.

In the early days of the synod, separate meetings of the House of Bishops and the House of Deputies were expected to be held at some time during the session. The House of Bishops still meets whenever it is desired by one or more members, but its deliberations deal with questions of dis-

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cipline or procedure which do not concern the synod.¹ The meetings of the House of Deputies have been discontinued by common consent, and though it is still canonically possible for the two houses to meet separately, in practice, the activities of the deputies, as a separate body, have been limited to the election of a chairman, who becomes, *ex officio*, a member of the provincial council. Virtually, the synod consists of one chamber, in which bishops and deputies sit and act together. On occasion, a vote by orders may be called for, but however the ballot is taken, the issue is decided by a plurality of the votes of the whole body, or a plurality in each order, if the orders vote separately. The word "plurality" has been substituted for "majority," wherever the latter occurred.

The provincial council, as constituted in 1923, was composed of four *ex officio* members: the president, the secretary, and the treasurer of the province, and the provincial representative on the National Council; and nine elected members: three bishops, three presbyters and three laymen, elected for a term of three years, one bishop, one presbyter and one layman being chosen each year. Now, there are eight *ex officio* members, nine elected members and three associate members. The *ex officio* councilors are the president, secretary and the treasurer of the province, the provincial representative on the National Council, the chairman of the House of Deputies, the president of the provincial branch of the Woman's Auxiliary, the provincial chairman of the Presiding Bishop's Committee on Laymen's Work and the provincial representative on the national executive board of the Woman's Auxiliary. The elective members are now ineligible for immediate re-election upon the expiration of their term of office. The three associate members are elected by the Woman's Auxiliary.

This council of twenty members meets at least three times a year. In the inflationary days following World War I, the expenses of the councilors attending meetings were paid out of the provincial treasury. The depression changed all that.

¹ The House of Bishops is required to meet if and when a candidate for a vacant missionary see is to be nominated.

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It was agreed that provincial objectives, such as the aid to the Divinity School, had the first claim upon the depleted income. Two meetings of the council have always been held in connection with, and at the time of, the synod. Care is taken to hold the third meeting at some central point, in order that the expense of attendance may be reduced to a minimum. It should be made clear that the discontinuance of the equitable plan of reimbursing the council members for travel expense has in no way affected the attendance at the meetings.

The two changes in the constitution above mentioned are constructive amendments of prime importance. Of less interest is the omission of "Ordinance Ten." This provision, which, repealed the year following its enactment, had created a "Commission on Church Architecture and the Allied Arts," did not belong among the "Ordinances." Its omission did not belittle the subject matter of the article, but simply recognized its inappropriateness among the fundamentals of a constitution. A compensating provision was made in the by-laws, which now appears in Canon 8, empowering the provincial council to appoint annually such commissions as may be needed to further the Church's work.

Of least importance among the amendments to the constitution is present Article VIII, required by Canon 40 of the general canons, which accords to the synods the right to nominate candidates for a vacant missionary see within their respective provinces. The article prescribes the method by which the nominations shall be made. It will be recalled that, upon the refusal of General Convention to permit a synod to elect missionary bishops, the joint commission on Provinces made a recommendation, which was accepted, that a synod be allowed to nominate one candidate. This was changed later to sanction the nomination of "candidates, not exceeding three."

It seems to have been the impression that such nomination, or nominations, would weigh with the national House of Bishops. Apparently, the reverse is true. At present, a synodical nomination means nothing. This statement seems sufficiently justified by the following facts: (1) The first time

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the Synod of the Province of the Pacific exercised its privilege, its action was not even reported to the House of Bishops, meeting in special session in Houston, Texas, November 5, 1935. The territory of Idaho was divided, and the bishop of North Dakota was translated to the truncated district without even asking whether the district or the province had any opinion on the matter. Reference has already been made to the previously devised scheme which was only partially carried out. (2) The second time the province acted in accordance with the canon, and nominated three candidates for San Joaquin, the *Journal of General Convention* reports the names of all the nominees, and among the "also rans" are the three candidates indorsed by the synod, but the source of any of the nominations is not indicated. Whether other synods have received more consideration the writer does not know. It is not likely that the Province of the Pacific will again waste time on so empty a privilege.

The Woman's Auxiliary

The most significant change in the provincial code is that which seats women, members of the Woman's Auxiliary, on the Provincial Council.² It is an acknowledgment that, though her rightful place in the legislative bodies of the Church is being but slowly accorded, woman's work is indispensable. The synod, by its recognition, has made such amends as are possible at present for the disability which the tradition handed down from a man's world has placed upon them. Except for the lack of a seat and vote in its business sessions, the Woman's Auxiliary is as much a part of the synod as the House of Bishops or House of Deputies, and virtually amounts to a third deliberative chamber.

No one in 1921 could have foreseen the growth which has distinguished the Auxiliary in these intervening years. In its earliest days, the provincial branch announced that, as the Missionary Society comprised the entire membership of the Church, so the Woman's Auxiliary claimed the affiliation

² The National Council, as well as the Council of the Eighth Province, has now added women to its membership.

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of all churchwomen, and invited and received at its synodical meetings reports from the Daughters of the King, the Girls' Friendly Society, the altar guilds, and other organized groups. If this has prevented, as it may have done, the formation of provincial assemblies on the part of these aggregations, it has had the merit of integrating women's work in the province and strengthening our common fellowship.³

The extent and diversity of Auxiliary activities in this province have been admirably told in a survey, approved by a strong committee, prepared and presented by Mrs. Edward F. Colcock, president of the provincial branch for the triennium, 1944-1947. The entire survey is interesting and revealing. It is sufficient here to note that, in addition to the support of the specific objectives of the synod through the budgets of diocese and parish, the Auxiliary has adopted three projects of its own: St. Margaret's House, Berkeley, as the Deaconess Training School of the Pacific and School for Christian Service is commonly called; the Mother's Memorial Fund for Retired Missionaries; and the Florence Baxter Memorial for the Blind.

Gifts for the maintenance of St. Margaret's have been regularly made by the Auxiliaries of the dioceses and districts, some of which have carried items for this purpose in their local budgets for twenty-five years. It is expected that, by the time another synod convenes, the long-standing mortgage incurred to provide the institution with proper housing will have been released.

The Mother's Memorial Fund was initiated by the late Mrs. L. C. Lance, a former president of the provincial branch, in memory of her mother. It is, possibly, not realized that there are over one hundred professional workers in the province who must look forward to a very inadequate, if any, pension upon their retirement. This fund is able to supplement meagre incomes. As a part of this desired end, a monthly contribution is made to the Deaconess House in

³ The *Journal* of the 1927 Synod, meeting in St. Mark's Church, Seattle, contains three pages of minutes of the Daughters of the King's "Third Annual Conference in the Province of the Pacific." There is, however, no record in the *Journal*, before or since, of any other conference of the order.

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Los Angeles which offers a home to all retired women workers.

The Florence Baxter Memorial Fund for the Blind, in memory of a former provincial auxiliary president, has been used chiefly for transcribing religious and devotional works into Braille.

In addition to these financial benefactions, the provincial Auxiliary maintains seven committees responsible for the promotion of the Church's work. The titles of these committees: Devotional, Educational, Thank Offering, Christian Social Relations, Personnel, College Work, and Youth Work, for the most part sufficiently define their activities. It may not be superfluous to explain that the Personnel Committee is helpful in bringing together competent professional workers and parishes, or other organized bodies, seeking such help.

The United Thank Offering has become a colorful demonstration of churchwomen's individual and collective gratitude to God for "all the blessings of this life." The income is used to support women workers at home and abroad, and to further in many ways the missionary enterprise. While the emphasis is not on the amount of money in the little blue boxes, but on the thankfulness expressed by the gifts, large or small, the mounting implementation of the missionary arsenal is impressive. There is no better illustration of the growth in numbers and in spirit of the women's organized activity in this province than the figures reported in 1946, when the sum of approximately \$131,000 was laid on the altar at the triennial in Philadelphia by the Auxiliary of the Province of the Pacific, a sum nearly twice as large as that offered in 1943.

The Youth Convention

Another organization in the province from which much is expected is the Youth Convention. The first attempt to bring together the young people of the province was made, as previously reported, in 1924, at San Jose. While the youth movement has been growing here as throughout the world,

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it has been difficult for local reasons, one of which is the vast distances in this province, to secure a representative attendance at every synod. It is now possible to state that the young people of this province are organized on a permanent basis. At the late synod held in Medford, Oregon, all the continental dioceses and districts in the province were, with one exception, represented. The group of college and high school students, together with members of the National Youth Commission, spent two days and a half discussing the "Idea and Program of the United Movement of the Church's Youth," the make-up of the National Youth Commission, and the promotion and program technique of youth work in diocese and parish, and effected a satisfactory organization.

Where the Synod has Convened

Where the synod has held its enthusiastic sessions is of minor importance, but is not without interest. The twenty-eight occasions when the bishops and deputies gathered to consider the affairs of the Kingdom have been impartially distributed among the jurisdictions of the province. So far as possible the meetings have been held in the diocese and city first extending an invitation. Sometimes accessibility and hotel accommodations have determined which of two invitations to accept. When, as occasionally has happened, no invitation has been forthcoming, the provincial council has informed a diocese or district that the province would be grateful for the privilege of convening within its borders. As the expense of entertaining the synod is met, in part at least, by an item in the provincial budget, few places would hesitate to accede to such a request, and, in fact, none has ever declined the honor.

The diocese of California has been host to the synod seven times. This jurisdiction is not only the oldest in the province, but is centrally located. Its see city, San Francisco, is easily reached by direct communication from all parts, not only of the province, but of the rest of the world. Its historic prestige and its reputation for hospitality have reinforced its gracious invitations. Of the seven sessions held in the mother diocese

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of the coast, two met in Berkeley, two in Oakland, and two in San Jose. The 1930 synod met in Grace Cathedral, San Francisco.

The dioceses of Los Angeles and Olympia, and the missionary districts of San Joaquin and Utah, have each welcomed their brethren three times. Long Beach, Montecito and La Jolla were the hosts in Southern California; in Olympia, Seattle was the home of the synod; and in Utah the delegates flocked to Salt Lake City. Fresno and Stockton entertained two of the meetings in San Joaquin. The mention of the third meeting place is for the moment postponed.

Invitations from Oregon, Sacramento and Nevada have been accepted twice: Portland and Medford in Oregon; the see city and Santa Rosa in Sacramento; and Las Vegas and Reno in Nevada being hosts. Arizona, Eastern Oregon and Idaho have each honored the province once by entertaining its representatives at Phoenix, Pendleton and Boise, respectively.

At the depth of the depression, when causes of anxiety were everywhere in evidence, the council approached the missionary district of Eastern Oregon and were cordially invited to meet in Pendleton, as noted in the preceding paragraph. It was the consensus of those in attendance that no synod was more constructive or enjoyable.

In 1936, while no parish in the missionary district of San Joaquin felt equal to the entertainment of so large an aggregation as was expected, it was suggested by the district that it might be feasible to secure accommodations in Yosemite, since the date appointed for the synod occurred just before Camp Curry was scheduled to open for the summer season. The opportunity to visit this beautiful and spectacular national park was appreciated not only by residents in the province but by the visitors from "281,"⁴ and other parts of the Church.

Alaska, Honolulu and the Philippines, though reckoned as parts of this province of magnificent distances, are seldom able to send delegates to the synod. That our provincial legis-

⁴ The Church Missions House, headquarters of the National Council, located at 281 Fourth Avenue, New York, is familiarly referred to as "281."

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lative body should meet in either of the remote capitals of these interesting districts has seemed too preposterous even to suggest. Had it not been for the depression, however, it is not unlikely that the proposal of a clerical deputy from Alaska would have been carried out. His suggestion was that the province charter a steamer, hold its services and business sessions on board, and, while fulfilling all the requirements of the annual meeting, take advantage of the opportunity to inspect and appreciate the Church's work in that northern area. The plan is not without merit and may, some day, be put into effect.

In Memoriam

The review of our provincial history cannot be brought to a close without recording our profound gratitude for the lives of those who companied with us in the beginning, but who now rest from their labors. It seemed fitting to devote a few pages in a former chapter to the memory of our first president, Bishop Nichols, but here it is desired to commemorate his supporters and successors who were inspired by his leadership and who endeavored to build aright on the foundation laid under his guidance.

We cannot mention them all, partly because the complete list of deputies deceased is not available. Indeed, it is not certain that some, who slipped away as unobtrusively as they had lived, were not inadvertently overlooked in our earlier sessions, and in any case the formal recognition by the synod of losses by death does not antedate 1925. While grateful for the fellowship and cooperation of all who have gone before, it was thought necessary to restrict specific mention to a few whose conspicuous service is generally acknowledged.

As has been observed, the synod has been fortunate in its treasurers. Of the five incumbents of the office, all but one are still alive. Mr. Frederic M. Lee, who was elected in 1930 and served until 1937, passed away in 1938. Mr. Lee came to us from England and settled first in Fresno, in the San Joaquin Valley, moving several years later to Berkeley. He served his Church faithfully from the day of his arrival in this coun-

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try until the end. Sent by his parish, St. James', Fresno, to the diocesan convention in 1901, and, eighteen years later, representing his diocese in General Convention, he had a clear understanding of the Church's organic procedure. A certified public accountant, he was eminently qualified to look after the Church's financial interests, a fact he demonstrated as treasurer of the diocese of California for twenty years before his death and as the treasurer of the province. An account book for small parishes, which he devised, was adopted and published by the National Council. Genial and co-operative, he entered heartily into all the synodical activities, and added much to the strength and zest of its fellowship.

Time would fail to record the contribution to our deliberations made by many whose presence will be recalled, but mention must be made of Mr. W. R. Stirling of Spokane, who represented his jurisdiction at six synods between 1917 and 1937; of Mr. Ralph Isham of Montecito, who was sent by Los Angeles to the provincial gathering nearly every year from 1924 to 1934; of Mr. N. B. Cuffman, deputy from Olympia in the early years, and Mr. H. B. Wilbur, deputy from the same diocese in later years; of General Robert H. Noble of San Francisco, who sat in the synod for eight sessions, and who for nearly all that time was a valued member of the provincial council.

Among the presbyters who fortified and adorned our organization, none will be remembered more appreciatively than the Rev. George Francis Weld, D.D., rector of All Saints' Church, Montecito, Santa Barbara. Dr. Weld was a member of the synod from its organization in 1915 until his death on November 20, 1933, and attended all its sessions. He was no passive deputy. Possessing a keen mind and forceful personality, he gave cogent support to every measure of which he could approve. Much of the time he was a member of the provincial council and was the moving spirit of the sectional conferences of the southern part of the province. A charming host, who that attended any of the meetings of the southern section, which met for several years in his parish, or the synod of 1929 which was also held in Montecito, will ever forget his generous and gracious hospitality! He was largely instru-

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mental in effecting the adoption of the Church Divinity School as a provincial institution, and his interest in religious, and, particularly, in theological, education was manifested in many ways. It is a happy and appropriate circumstance that the chapel of the Church Divinity School was erected in his memory. Dr. Weld was a great sufferer during many years of his life, and was often in the hands of the surgeon, and it was at the cost of considerable pain and fatigue that he fulfilled the duties of his office. His life was one of deep faith, ardent devotion and magnificent courage.

The members of the House of Bishops of the province have maintained a singularly close fellowship, not only with each other, but with the presbyters and laymen of the synod. In fact, the outstanding characteristic of the Province of the Pacific has been the brotherly relationship of its representatives, which has made the synod something more intimate and personal than its status as an official body would suggest. With the creation of this spirit, our bishops have had much to do.

Since the first Conference of the Seventh Missionary District in 1903, fifty-one bishops have been enrolled in the provincial house. Of that number, twenty-six have finished their course in faith.⁵

Peter Trimble Rowe, bishop of Alaska, was seldom able to attend the synod, but was enthusiastically welcomed whenever it was possible for him to be present. His episcopate, which lasted from 1895 to 1942, was one of the longest in our western area. Several times Bishop Rowe was given the opportunity to be relieved of his arduous post by translation to another field, but he consistently refused to leave his Indians, Esquimaux, and sourdoughs. Beloved in his own jurisdiction, his memory is revered by the whole Church for his devoted

⁵ At the present writing, January 1948, there are twenty-two bishops entitled to seats and votes in the synod. Of this number, eight have retired on account of age. Inasmuch as the Philippine Islands are now independent and the Church therein is a foreign mission, it does not seem as if it should be included in the province. It also seems inappropriate to seat a bishop in the synod unless he is domiciled in the province. If these exceptions were recognized by the general canons, the membership of the provincial House of Bishops would be reduced to nineteen.

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and spectacular pioneer service in a land where travel was always difficult and often dangerous.

The Rt. Rev. Lemuel Henry Wells, D.D., bishop of Spokane, will be recalled as the originator of "The Boise Memorial," a statesmanlike measure, of which but one variation from its provisions has occurred since its adoption in 1907. Bishop Wells lived to attain the age of 95, and had seen, as the result of his labors as general missionary in Eastern Washington, and as the first bishop of the missionary district of Spokane, the development of a strong and active jurisdiction.

His successor, the Rt. Rev. Herman Page, D.D., genial, imaginative, and known for his initiative, was called to the diocese of Michigan before he had had time to see the fruition of his plans. To him we owe the experiment of a north and south section of the province, which functioned satisfactorily for a few years, and which, adopted as a substitute for the attempt to sub-divide the western provinces, cemented the Pacific dioceses and districts more closely together. Bishop Page became president of the province in 1921 and presided at the synod of 1923, when the province emerged from its experimental period and adopted the code still substantially in force, and began its progressive career of practical provincial missionary work. His entrance into the province, coinciding with its organization, introduced a note of informality into episcopal amenities. He proposed that the bishops should address each other by their Christian names. It must be admitted that none of them ventured to approach their elder brethren in this familiar manner, but those consecrated after 1910 adopted the innovation without delay.

The Rt. Rev. Frederic William Keator, D.D., third missionary bishop and first diocesan of Olympia, was identified with the province from its organization. He was active in the formulation of its first ordinances and was chosen as the provincial representative on the Board of Missions. He would undoubtedly have been elected the third president had not his untimely death occurred shortly after he became, by seniority, acting president. A speaker of unusual power, an able executive, a warm friend, he was sadly missed by his contemporaries.

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The only bishop of Nevada identified with the synod, who is no longer with us, is the late Rt. Rev. George Coolidge Hunting, D.D. The short episcopate of Bishop Robinson began and ended during the life of the Department Council. His consecration was one of the fruits of the Boise Memorial, by which the state of Nevada, previously receiving its pastoral care in conjunction with Utah and a fragment of California, was constituted as a missionary district by itself. Mention has already been made of Bishop Abiel Leonard and Bishop Franklin Spalding, who, as ordinaries of the missionary district of Salt Lake, were valued members of the associations of Pacific Coast jurisdictions which preceded the erection of provinces. The Rt. Rev. Dr. Paul Jones, fourth bishop of Utah, was consecrated at the same service with Bishop Hunting. The consecrator was the then presiding bishop, Dr. Daniel Sylvester Tuttle, who, from his consecration in 1867 until his translation to Missouri in 1886, had been the revered pioneer in Idaho and Utah. Bishops Jones and Hunting were both present at the primary synod, and took an active part in subsequent sessions. Bishop Jones resigned his jurisdiction in 1918, inadvisedly, as many still think, on account of the criticisms of his pacifist convictions. Bishop Hunting was taken to his rest in 1924 in the fullness of his vigorous and effective administration. Bishop Jones passed away in 1941. Beloved and honored by their associates, both are remembered in the Province of the Pacific with respect and affection.

The Rt. Rev. William Hall Moreland, D.D., was the last of the bishops, present in 1903 at the Conference of the Seventh Missionary District, to pass away. He became bishop of the missionary district of Northern California in 1899 and its first diocesan in 1910, when it became the diocese of Sacramento, until his resignation in 1933. His was a long episcopate, extending from 1899 to 1946, and but few of his associates in earlier days remain to mourn his loss.

The Rt. Reverend Joseph Horsfall Johnson, D.D., first bishop of Los Angeles, gave the province his interested support from the beginning. He was one of those taking part in the initial association of 1903, and his absence from mission-

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ary conference, department council, or provincial synod, was a rare occurrence. One of those who first proposed the enlargement of synodical powers, he was always able to think in terms of the provincial area. His lamented death in 1928 deprived the province of a wise councillor and a warm friend.

The bishops of Oregon have always done their part in the common work of the growing West. The episcopate of the Rt. Rev. Dr. Benjamin Wistar Morris was drawing to a close when the collocation of the dioceses and districts into missionary departments was effected, and he was physically unable to attend the conferences with which the life of the province really, though not technically, began. His successor, Bishop Scadding, was an active participant in the sessions of the Eighth Department Council, but died before the synod was constituted.

The third bishop of Oregon came to the coast with a record of outstanding usefulness in the field of Christian social service, rendered in the city and diocese of Chicago, and immediately interested himself in the social service aims of the province. As soon as the departments of the provincial council were established, Bishop Sumner was made chairman of the department of social service and was a member of the department until the end of his life. He attended every meeting of the synod from its organization in 1915 until 1933. He died in 1935, and for the last three years had been unable to render the service he had so gladly performed for a decade. Members of the synod and attendants of its sessions cannot be expected to remember who served on committees or when they were chosen for synodical responsibilities, but few will be able to forget Walter Taylor Sumner's musical versatility, and the joy he promoted at annual dinners and other social occasions by his amusing performances on the piano, such as playing two tunes at the same time, or impersonating the adaptable man who knew but one tune, "A Hot Time in the Old Town Tonight," but made it serve, with appropriate tempo and expression, the varying needs of a church service, a dance and a military funeral. An approachable and loveable companion, he added much to the lighter moments as well as to the weightier concerns of the province.

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Since the writing of this history began, we have been called upon to mourn the loss of one of our most influential bishops, recognized as such not only in the province, but by the Church in the nation. The Rt. Rev. W. Bertrand Stevens, D.D., was elected coadjutor of Los Angeles in 1920 at the age of thirty-six, and eight years later, succeeded Bishop Johnson as the diocesan. Notwithstanding the increasing obligations of a diocese in one of the most rapidly growing sections of the country, he found time to serve the wider concerns of the province and the national Church. A preacher of more than ordinary power, a facile and thoughtful writer, his voice and pen will be sadly missed. We valued him for his spiritual and intellectual gifts; we loved him for himself. In every way he strengthened and enriched our fellowship.

For these and all other brethren in the Province of the Pacific, who, for reasons expressed above, are not specifically mentioned, but, who, in their day and in accordance with their opportunity, furthered our common cause, God's Holy Name be praised.

The Future of the Province

He would be a brave man who should venture to predict with assurance the achievements of the years to come, but it is the privilege of anyone to dream of the advantage that might be taken of avenues of usefulness. The province became convinced long ago that it could only justify its existence by promoting a program of common activity within its area. It believed, as the committee of the synod on Enlarged Powers affirmed in 1928, that "A wholesome and normal development of Church organization must follow provincial lines." The synod, however restrained it has been in appealing for enlarged powers, has been disappointed by the apparent inability of General Convention to appreciate the potential value of the provincial system as an intermediate factor between the extremes of a national bureaucracy on the one hand and diocesan sovereignty on the other. An allocation of responsibility no more weakens the solidarity of the Church than does the allocation of an apportionment. The

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writer is not pretending to express the opinion of every delegate to this synod, certainly not of every communicant of this province. He does feel justified in saying that the recorded resolutions of the synod support a policy of reasonable decentralization of responsibility for the administrative tasks of the Church. At the same time it must be noted that, without any further canonical changes, the provinces have powers which they have never used.

Reference has previously been made to the canonical provision now appearing in Canon 8, Section 9, which reads as follows:

The Synod of a Province may take over from the National Council, with its consent and during its pleasure, the administration of any given work within the Province. If the Province shall provide the funds for such work, the constituent dioceses and missionary districts shall receive proportional credit therefor upon the quotas assigned to them for the support of the Program of the Church, provided that the total amount of such credits shall not exceed the sum appropriated in the budget of the National Council for the maintenance of the work so taken over.

When the provincial canon was enacted, and there was written into it the clause authorizing the appointment of a provincial board of missions, it was evident that such a board was expected to support and direct some specific missionary project. Further, it was assumed by many, naturally enough, that the synods would supplement the enterprises fostered in a province by the Board of Missions of the national Church, which in due time would be relieved of all responsibility for them. Canon 8, Section 9, would seem to confirm this expectation. Missions overseas, being the concerted work of the whole Church, must properly be administered and promoted by an agency representing the whole Church; but Church extension in the home field is the proper charge of the several dioceses and districts, and, by the canonical action just quoted, it is apparent that Church extension in a provincial area is the appropriate business of the dioceses associated together in a province. Since the continental United

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States is now completely occupied by the ecclesiastical jurisdictions of this Church, the only excuse for the oversight and support by the National Council of domestic missions is the financial weakness of the younger dioceses and districts.

There are no missionary districts in the First, Second, Third, Fourth and Fifth Provinces, but the Provinces of the Northwest, of the Southwest, and of the Pacific, will include missionary districts for twenty years at least. It is unlikely that any new missionary districts will be erected, and even if Dr. Wieland's suggestion⁶ be adopted, and all the domestic missionary jurisdictions be reclassified as "aided dioceses," the change of title will not change their financial status, and it is probable that two decades or more will elapse before all of them will have attained complete self-support.

In the past it has at times been proposed that this province take over, in accordance with the canons, some portion of the missionary work within its boundaries; but since only five of the twelve sees are self-supporting, and only two of these are absolutely independent of subsidies, action was postponed. But unless a disaster like that of 1929 intervenes, a beginning now seems possible. In 1947, the contributions of this province to the program of the Church were \$161,000. The appropriation of the National Council for domestic missions was five-elevenths of the entire amount appropriated for Church extension both at home and overseas. Consequently, the same proportion of our payments on account of the missionary apportionment, or \$73,000, would be credited to the province on its apportionment, if the synod assumed the oversight of work for which that amount had been appropriated.

Without venturing into minute details of receipt and expenditure, it may be asserted that at the present time the Province of the Pacific is financially qualified, without further increase in its resources, to take over the missionary districts of Eastern Oregon, San Joaquin and Utah, the first two

⁶ The Rev. George A. Wieland, S.T.D., director of the Home Department of the National Council, in his report to the General Convention, sitting in joint session in 1946, suggested that, as the difference between a diocese and a missionary district was one, chiefly, of numerical and financial strength, all the domestic districts be rated as aided dioceses.

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of which, the joint commission on Strategy and Policy, in its report to General Convention in 1940, dogmatically stated, would not "for many years, if ever," attain self-support. Besides meeting the subsidy now available to those poor relations of the wealthy Church, the sum mentioned (\$73,000) would cover as well whatever additional administrative expense the adoption of this new project would entail. It is not too much to anticipate, provided the present rate of growth of the population and of the communicants within this province continues, that before many years the Province of the Pacific will be capable of maintaining all and more than the present work on the Western Coast now subsidized by the national Church.

As that goal is approached, we may reasonably look for the expansion of our rural work, which, under the able leadership of Archdeacon William F. Bulkley of Utah, has already commanded our attention; for the more nearly adequate acceptance of the challenge to reach our students in the many educational institutions within our provincial domain; for enlarging the work with young people, whose societies are now happily organized on a nation-wide basis; and thus demonstrate the importance of the opportunity confronting the Church. These and other specific demands await our readiness to meet them. A synod need not and should not be, as it has been described, "merely an amiable debating society." There is much to do which can be performed without infringing upon the prerogatives of the General Convention or upon any of its constituent jurisdictions.

The Episcopal Church is a democratic institution. Its canons are enacted with the consent of the governed. Amendments to the constitution must be referred to every diocese and district before adoption. It is the privilege of a diocese or district, of an individual clergyman or layman, to memorialize General Convention to amend either the constitution or canons. To exercise this privilege casually, or in matters of small moment, would be an abuse, but the removal from the code of superfluous or outworn provisions, the clarification of ambiguities, the introduction of requirements made desirable by vital changes in circumstances, are all items

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which should appeal to the initiative of the synod. A legislative committee of the provincial council, or perhaps of the synod itself, might keep the province informed of the inequities or infelicities in our general code. This would be worthwhile if it had no other consequence than making us aware of the scope and importance of our canon law. Perhaps such a responsibility could be appropriately referred to the committee on the Relation of the Province to the National Church, which for several years has had nothing to do.

Finally, it must be emphasized that, whatever engages the attention of the province, nothing is more worthy of consideration than the admonition of the Epistle to the Hebrews: "Let brotherly love continue." The isolation of congregations and dioceses in earlier days, keenly felt in this Western country long after it ceased to be a factor in the community life of other sections, stimulated the desire for the chance to meet, at not too widely separated intervals, with our fellow churchmen. The first Conference of the Seventh Missionary District, the Council of the Eighth Missionary Department, which took over its duties and privileges, and finally the Provincial Synod of the Pacific, afforded the opening this thinly settled West craved. United by our common Christian faith, rejoicing in our common loyalty to the Church of our fathers, let us continue to implement our faith and loyalty with that warm fellowship which we have hitherto enjoyed, and without which our prayers and our works are in vain.

Blest be the tie that binds
Our hearts in Jesus' love
The fellowship of Christian minds
" Is like to that above.

APPENDIX I

A Table of Provincial Synods

NO.	DATE	PRESIDENT	PREACHER	PLACE
1	August 14-17, 1915	Bishop Nichols	The Rev. Alfred Lockwood	Oakland
2	September 23, 1917	Bishop Nichols	Bishop Johnson	Boise
3	September 29-30 October 1-2, 1920	Bishop Nichols	The Rev. G. F. Weld	Seattle
4	September 7-11, 1921	Bishop Nichols and Page	Bishop Gailor	Salt Lake City
5	October 17-21, 1923	Bishop Page	Bishop Remington	Fresno
6	May 21-25, 1924	Bishop Sanford	Bishop Stevens	San Jose
7	May 20-24, 1925	Bishop Sanford	Bishop Cross	Berkeley
8	May 5-9, 1926	Bishop Sanford	Bishop Darst	Long Beach
9	May 18-22, 1927	Bishop Sanford	Bishop Murray	Seattle
10	May 9-13, 1928	Bishop Sanford	Bishop Mitchell	Salt Lake City
11	May 15-17, 1929	Bishop Sanford	Bishop Jenkins	Montecito
12	May 7-9, 1930	Bishop Sanford	Bishop Parsons	San Francisco
13	May 6-8, 1931	Bishop Sanford	The Rev. Sam'l Shoemaker	Phoenix
14	April 20-22, 1932	Bishop Sanford	Bishop Freeman	Sacramento
15	May 3-4, 1933	Bishop Sanford	Bishop Gooden	Stockton
16	May 2-4, 1934	Bishop Sanford	Bishop Huston	La Jolla
17	May 22-24, 1935	Bishop Sanford	Bishop Porter	Pendleton
18	May 13-15, 1936	Bishop Sanford	Bishop Dagwell	The Yosemite
19	May 12-14, 1937	Bishop Sanford	Bishop Johnson	Seattle
20	May 11-12, 1938	Bishop Sanford	Bishop Tucker	Las Vegas
21	May 3-4, 1939	Bishop Moulton	Bishop Moulton	San Jose
22	May 1-3, 1940	Bishop Moulton	Bishop Parsons	Salt Lake City
23	May 14-16, 1941	Bishop Moulton	Bishop Block	Portland
24	May 13-15, 1942	Bishop Moulton	Bishop Tucker	Oakland
25	June 9-10, 1943	Bishop Moulton	Bishop Rhea	Santa Rosa
26	May 3-5, 1944	Bishop Moulton	Bishop Sanford	Reno
27	May 1-2, 1946	Bishop Gooden	Bishop Lewis	Berkeley
28	April 30-May 2, 1947	Bishop Gooden	Bishop Cross	Medford
29	May 11-14, 1948	Bishop Gooden	Bishop Bayne	Santa Barbara

APPENDIX II

The Provincial Episcopate

Official roster of those who have been consecrated Bishops in the Church of God with jurisdiction within the bounds of what is now the Province of the Pacific, in order of their consecration.

[The number preceding each name indicates that bishop's place in the succession of American Bishops. For an Alphabetical Index, *see* the end of this Appendix.]

59. WILLIAM INGRAHAM KIP (October 3, 1811—April 7, 1893)
Born in New York City.
Consecrated, October 28, 1853.
California: first Missionary Bishop (1853-1857); first Diocesan (1857-1893).
60. THOMAS FIELDING SCOTT (March 12, 1807—July 14, 1867)
Born in Iredell County, North Carolina.
Consecrated, January 8, 1854.
Oregon and Washington Territory (including Idaho): first Missionary Bishop (1854-1867).
70. JOSEPH CRUICKSHANK TALBOT (September 5, 1816—January 15, 1883)
Born in Alexandria, Virginia.
Consecrated, February 15, 1860.
North West: first Missionary Bishop (1860-1865).
Indiana: Coadjutor Bishop (1865-1872); Diocesan (1872-1883).
[*Note:* Bishop Talbot's missionary jurisdiction included the States and Territories of Nebraska, the Dakotas, Colorado, Wyoming, Montana, Utah, and Nevada—some three-quarters of a million square miles.]

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84. DANIEL SYLVESTER TUTTLE (January 26, 1837—April 17, 1923)
Born in Windham, New York.
Consecrated, May 1, 1867.
Montana, with jurisdiction in Utah and Idaho: first Missionary Bishop (1867–1880).
Utah, with jurisdiction in Idaho: first Missionary Bishop (1880–1886).
Missouri: third Diocesan (1886–1923).
Presiding Bishop: 1903–1923.
[Bishop Tuttle had the longest episcopate in the history of the American Episcopal Church—two weeks short of 56 years. He was the consecrator of 80 bishops: the first was John Mills Kendrick (*see below*, #147), on January 18, 1889; the last (#328), Harry Roberts Carson, on January 10, 1923, as first Missionary Bishop of Haiti.]
90. BENJAMIN WISTAR MORRIS (May 30, 1819—April 8, 1906)
Born in Wellsboro, Pennsylvania.
Consecrated, December 3, 1868.
Oregon and Washington Territory: second Missionary Bishop (1868–1880).
Oregon: second Missionary Bishop (1880–1889); first Diocesan (1889–1906).
94. OZI WILLIAM WHITAKER (May 10, 1830—February 9, 1911)
Born in New Salem, Massachusetts.
Consecrated, October 13, 1869.
Nevada and Arizona: first Missionary Bishop (1869–1874).
Nevada: first Missionary Bishop (1874–1886).
Pennsylvania: Coadjutor (1886–1887); fifth Diocesan (1887–1911).
107. JOHN HENRY DUCACHET WINGFIELD (September 24, 1833—July 27, 1898)
Born in Portsmouth, Virginia.
Consecrated, December 2, 1874.
Northern California (now Sacramento): first Missionary Bishop (1874–1898).
109. WILLIAM FORBES ADAMS (January 2, 1833—March 5, 1920)
Born in Enniskillen, Ireland.

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Consecrated, January 17, 1875.

New Mexico and Arizona: first Missionary Bishop (1875-1877);
resigned because of ill health.

Easton: second Diocesan (1887-1920).

[*Note:* New Mexico is not in the Province of the Pacific, but Arizona is.]

125. GEORGE KELLY DUNLOP (November 10, 1830—March 12, 1888)

Born in County Tyrone, Ireland.

Consecrated, November 21, 1880.

New Mexico and Arizona: second Missionary Bishop (1880-1888).

127. JOHN ADAMS PADDOCK (January 19, 1825—March 4, 1894)

Born in Norwich, Connecticut.

Consecrated, December 15, 1880.

Washington Territory: first Missionary Bishop (1880-1892).

Olympia: first Missionary Bishop (1892-1894).

[*Note: see above, #90 and #60; see below, #163, concerning division of his jurisdiction.*]

143. ETHELBERT TALBOT (October 9, 1848—February 27, 1928)

Born in Fayette, Missouri.

Consecrated, May 27, 1887.

Wyoming and Idaho: first Missionary Bishop (1887-1898).

Central Pennsylvania (name changed to Bethlehem, 1909): third
Diocesan (1898-1928).

Presiding Bishop: 1924-1926.

145. ABIEL LEONARD (June 26, 1848—December 3, 1903)

Born in Fayette, Missouri.

Consecrated, January 25, 1888.

Nevada and Utah: second Missionary Bishop (1888-1898).

Salt Lake (all of Utah, part of Nevada, part of Wyoming, and
Western Colorado): Missionary Bishop (1898-1903).

147. JOHN MILLS KENDRICK (May 14, 1836—December 16, 1911)

Born in Gambier, Ohio.

Consecrated, January 18, 1889.

New Mexico and Arizona: third Missionary Bishop (1889-1911).

[*Note:* New Mexico and Arizona were separated in 1892, but had
the same bishop until 1911.]

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154. WILLIAM FORD NICHOLS (June 9, 1849—June 5, 1924)
Born in Lloyd, New York.
Consecrated, June 24, 1890.
California: Coadjutor (1890-1893); second Diocesan (1893-1924).

[The following bishops, between Nos. 154-279 inclusive, are those who comprised the House of Bishops at the Primary Synod of the Province of the Pacific, August 1915. Bishop Nichols was the last of the bishops consecrated between 1853 and 1890, and is also the first in the list of those comprising the Provincial House of Bishops in 1915.]

154. WILLIAM FORD NICHOLS (*see above*)
163. LEMUEL HENRY WELLS (December 3, 1841—March 27, 1936)
Born in Yonkers, New York.
Consecrated, December 16, 1892.
Spokane: first Missionary Bishop (1892-1913); resigned.
[*Note: See above, Nos. 127, 90, and 60.*]
166. WILLIAM MORRIS BARKER (May 12, 1854—February 21, 1901)
Born in Towanda, Pennsylvania.
Consecrated, January 25, 1893.
Western Colorado: first Missionary Bishop (1893-1894).
Olympia: second Missionary Bishop (1894-1901).
[*Note: see above, #127.*]
177. PETER TRIMBLE ROWE (November 20, 1856—June 1, 1942)
Born in Toronto, Canada.
Consecrated, November 30, 1895.
Alaska: first Missionary Bishop (1895-1942).
179. JOSEPH HORSFALL JOHNSON (June 7, 1847—May 16, 1928)
Born in Schenectady, New York.
Consecrated, February 24, 1896.
Los Angeles: first Diocesan Bishop (1896-1928).
188. WILLIAM HALL MORELAND (April 9, 1861—October 27, 1946)
Born in Charleston, South Carolina.
Consecrated, January 25, 1899.

The Province of the Pacific

Northern California: second Missionary Bishop (1899-1910).
Sacramento: first Diocesan (1910-1933); resigned.

191. JAMES BOWEN FUNSTEN (July 23, 1856—December 1, 1918)

Born in Clarke County, Virginia.

Consecrated, July 13, 1899.

Boise (name changed to Idaho, 1907): first Missionary Bishop (1899-1918).

[*Note:* Idaho was originally a part of Bishop Scott's jurisdiction, 1854-1865 (*see above*, #60); under Bishop Randall of Colorado, 1865-1867; under Bishop Tuttle, 1887-1898 (*see above*, #84); under Bishop Talbot, 1887-1898 (*see above*, #143). The "Panhandle" was attached to Spokane, 1898-1907; was reunited with the district of Idaho, 1907-1935; and in 1935 was again assigned to Spokane, of which it is still a part.]

202. CHARLES HENRY BRENT (April 9, 1862—March 27, 1929)

Born in Newcastle, Ontario, Canada.

Consecrated, December 19, 1901.

Philippines: first Missionary Bishop (1901-1918).

Western New York: fourth Diocesan (1918-1929).

203. FREDERIC WILLIAM KEATOR (October 22, 1855—January 31, 1924)

Born in Honesdale, Pennsylvania.

Consecrated, January 8, 1902.

Olympia: third Missionary Bishop (1902-1910); first Diocesan (1910-1924).

[*Note:* *see above*, Nos. 166 and 127.]

210. HENRY BOND RESTARICK (December 26, 1854—December 8, 1933)

Born in Somerset, England.

Consecrated, July 2, 1902.

Honolulu: first American Missionary Bishop (1902-1920).

222. FRANKLIN SPENCER SPALDING (March 13, 1865—September 25, 1914)

Born in Erie, Pennsylvania.

Consecrated, December 14, 1904.

Utah: third Missionary Bishop (1904-1914), with Western Colorado added, 1904-1907.

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232. CHARLES SCADDING (November 25, 1861—May 26, 1914)
Born in Toronto, Canada.
Consecrated, September 29, 1906.
Oregon: second Diocesan Bishop (1906-1914).
235. ROBERT LEWIS PADDOCK (December 24, 1869—May 17, 1939)
Born in Brooklyn, New York.
Consecrated, December 18, 1907.
Eastern Oregon; first Missionary Bishop (1907-1922); resigned.
237. HENRY DOUGLAS ROBINSON (March 15, 1859—December 18, 1913)
Born in Lowell, Massachusetts.
Consecrated, March 25, 1908.
Nevada: second Missionary Bishop (1908-1913).
[*Note: see above*, Nos. 145 and 94.]
248. JULIUS WALTER ATWOOD (June 27, 1857—April 10, 1945)
Born in Salisbury, Vermont.
Consecrated, January 18, 1911.
Arizona: first Missionary Bishop (1911-1925); resigned.
[*Note: Before Bishop Atwood, Arizona was part of other jurisdictions, joined either with Nevada or New Mexico (see above*, Nos. 147, 125, 109, 94).]
250. LOUIS CHILDS SANFORD (July 27, 1867—August 10, 1948)
Born in Bristol, Rhode Island.
Consecrated, January 25, 1911.
San Joaquin: first Missionary Bishop (1911-1942); resigned.
273. GEORGE COOLIDGE HUNTING (October 22, 1871—February 6, 1924)
Born in Milwaukee, Wisconsin.
Consecrated, December 16, 1914.
Nevada: third Missionary Bishop (1914-1924).
[*Note: For changes in this jurisdiction, see above*, Nos. 94, 145, 237.]
274. PAUL JONES (November 24, 1880—September 4, 1941)
Born in Wilkes-Barre, Pennsylvania.
Consecrated, December 16, 1914.
Utah: fourth Missionary Bishop (1914-1918); resigned.

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276. WALTER TAYLOR SUMNER (December 5, 1873—September 4, 1935)
Born in Manchester, New Hampshire.
Consecrated, January 6, 1915.
Oregon: third Diocesan Bishop (1915–1935).

279. HERMAN PAGE (May 23, 1866—April 21, 1942)
Born in Boston, Massachusetts.
Consecrated, January 28, 1915.
Spokane: second Missionary Bishop (1915–1923).
Michigan: fifth Diocesan Bishop (1923–1939); resigned.

[The following bishops are the successors of the above, between Nos. 154–279 inclusive, as members of the House of Bishops of the Province of the Pacific.]

287. FRANK HALE TOURET (March 25, 1875—August 2, 1945)
Born in Salem, Massachusetts.
Consecrated, February 2, 1917.
Western Colorado: fifth Missionary Bishop (1917–1919).
Idaho: second Missionary Bishop (1919–1924); resigned.
[*Note: see above, #191.*]

293. WILLIAM PROCTOR REMINGTON (b. March 13, 1879)
Born in Philadelphia, Pennsylvania.
Consecrated, January 10, 1918.
South Dakota: Suffragan Bishop (1918–1922).
Eastern Oregon: second Missionary Bishop (1922–1945).
Pennsylvania: Suffragan Bishop (1945–).

302. EDWARD LAMBE PARSONS (b. May 18, 1868)
Born in New York City.
Consecrated, November 5, 1919.
California: Coadjutor Bishop (1919–1924); third Diocesan (1924–1940); resigned.

305. GOUVERNEUR FRANK MOSHER (October 28, 1871—July 19, 1941)
Born in Stapleton, Staten Island, New York.
Consecrated, February 25, 1920.
Philippine Islands: second Missionary Bishop (1920–1940); resigned.

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307. ARTHUR WHEELOCK MOULTON (b. May 3, 1873)
 Born in Worcester, Massachusetts.
 Consecrated, April 29, 1920.
 Utah: fifth Missionary Bishop (1920-1946); resigned.
309. WILLIAM BERTRAND STEVENS (November 19, 1884—August 22, 1947)
 Born in Lewiston, Maine.
 Consecrated, October 12, 1920.
 Los Angeles: Coadjutor Bishop (1920-1928); second Diocesan (1928-1947).
319. JOHN DOMINIQUE LA MOTHE (June 8, 1868—October 25, 1928)
 Born in Ramsey, Isle of Man, Great Britain.
 Consecrated, June 29, 1921.
 Honolulu: second American Missionary Bishop (1921-1928).
334. EDWARD MAKIN CROSS (b. March 1, 1880)
 Born in Philadelphia, Pennsylvania.
 Consecrated, February 20, 1924.
 Spokane: third Missionary Bishop (1924-).
344. SIMEON ARTHUR HUSTON (b. December 10, 1876)
 Born in Cincinnati, Ohio.
 Consecrated, May 15, 1925.
 Olympia: second Diocesan Bishop (1925-1947); resigned.
349. MIDDLETON STUART BARNWELL (b. September 9, 1882)
 Born in Louisville, Kentucky.
 Consecrated, December 30, 1925.
 Idaho: third Missionary Bishop (1925-1935).
 Georgia: Coadjutor Bishop (1935-1936); fifth Diocesan (1936-).
350. WALTER MITCHELL (b. September 13, 1876)
 Born in Hartsville, Missouri.
 Consecrated, January 5, 1926.
 Arizona: second Missionary Bishop (1926-1945); resigned. (*See above*, #248.)
357. NORMAN SPENCER BINSTED (b. October 2, 1890)
 Born in Toronto, Ontario, Canada.
 Consecrated, December 3, 1928.
 Tohoku (Japan): first Missionary Bishop (1928-1940).

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- Philippine Islands: Acting Bishop (1940-1942); third Missionary Bishop (1942-).
358. THOMAS JENKINS (b. January 31, 1871)
Born in Shenley, England.
Consecrated, January 25, 1929.
Nevada: fourth Missionary Bishop (1929-1942); resigned.
366. SAMUEL HARRINGTON LITTELL (b. November 6, 1873)
Born in Wilmington, Delaware.
Consecrated, February 27, 1930.
Honolulu: third American Missionary Bishop (1930-1942); resigned.
370. ROBERT BURTON GOODEN (b. September 18, 1874)
Born in Bolton, Lancashire, England.
Consecrated, May 27, 1930.
Los Angeles: Suffragan Bishop (1930-1947); resigned.
379. JOHN BOYD BENTLEY (b. February 9, 1896)
Born in Hampton, Virginia.
Consecrated, September 29, 1931.
Alaska: Suffragan Bishop (1931-1943); second Missionary Bishop (1943-1948).
National Council: Vice-President and Director of Overseas Department (1948-).
382. FREDERICK BETHUNE BARTLETT (August 23, 1882—December 15, 1941)
Born in Manchester, Connecticut.
Consecrated, December 16, 1931.
North Dakota: fifth Missionary Bishop (1931-1935).
Idaho: fourth Missionary Bishop (1935-1941).
[Note: see above, Nos. 349, 287, 191.]
385. ARCHIE WILLIAM NOEL PORTER (b. December 18, 1885)
Born in Belary, India.
Consecrated, May 23, 1933.
Sacramento: Coadjutor Bishop (May 23-November 8, 1933); second Diocesan (1933-).
389. BENJAMIN DUNLAP DAGWELL (b. July 21, 1890)
Born in Susquehanna, Pennsylvania.
Consecrated, February 12, 1936.
Oregon: fourth Diocesan (1936-).

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403. ROBERT FRANKLIN WILNER (b. April 10, 1889)
Born in Forty Fort, Pennsylvania.
Consecrated, January 25, 1938.
Philippine Islands: Suffragan Bishop (1938-).
411. KARL MORGAN BLOCK (b. September 27, 1886)
Born in Washington, D. C.
Consecrated, September 29, 1938.
California: Coadjutor Bishop (1938-1941); fourth Diocesan (1941-).
430. FRANK ARCHIBALD RHEA (b. September 26, 1887)
Born in Dixon, Missouri.
Consecrated, April 29, 1942.
Idaho: fifth Missionary Bishop (1942-).
[Note: see above, Nos. 382, 349, 287, 191.]
432. WILLIAM FISHER LEWIS (b. May 15, 1902)
Born in Elmsford, New York.
Consecrated, May 12, 1942.
Nevada: fifth Missionary Bishop (1942-).
443. SUMNER FRANCIS DUDLEY WALTERS (b. May 20, 1898)
Born in Newark, New Jersey.
Consecrated, January 6, 1944.
San Joaquin: second Missionary Bishop (1944-).
444. HARRY SHERBOURNE KENNEDY (b. August 21, 1901)
Born in Brooklyn, New York.
Consecrated, January 11, 1944.
Honolulu: fourth American Missionary Bishop (1944-).
456. ARTHUR BARKSDALE KINSOLVING II (b. September 13, 1894)
Born in the City of Rio Grande, R. G. do Sul, Brazil.
Consecrated, May 29, 1945.
Arizona: third Missionary Bishop (1945-).
465. LANE WICKHAM BARTON (b. June 3, 1899)
Born in Norwalk, Ohio.
Consecrated, November 26, 1946.
Eastern Oregon: third Missionary Bishop (1946-).
467. STEPHEN CUTTER CLARK (b. August 6, 1892)
Born in Pasadena, California.
Consecrated, December 6, 1946.
Utah: sixth Missionary Bishop (1946-).

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469. STEPHEN FIELDING BAYNE, Jr. (b. May 21, 1908)
Born in New York City.
Consecrated, June 11, 1947.
Olympia: third Diocesan Bishop (1947-).
477. FRANCIS ERIC IRVING BLOY (b. December 17, 1904)
Born in Birchington, Isle of Thanet, England.
Consecrated, April 21, 1948.
Los Angeles: third Diocesan Bishop (1948-).
479. WILLIAM JONES GORDON, Jr. (b. May 6, 1918)
Born in Spray, North Carolina.
Consecrated, May 18, 1948.
Alaska: third Missionary Bishop (1948-).
487. DONALD JAMES CAMPBELL (b. January 1, 1903)
Born in Collingwood, Ontario, Canada.
Consecrated, January 25, 1949.
Los Angeles: Suffragan Bishop (1949-).

During four years short of a century, 65 bishops have served the Church in the Province of the Pacific, or in the area now comprised within it, beginning with Bishop Kip (#59), who was consecrated in 1853, and ending with Bishop Campbell (#487), who was consecrated in 1949. Of this number:

- 14 were born abroad: 5 in Canada; 4 in England; 2 in Ireland; 1 in the Isle of Man; 1 in India; and 1 in Brazil.
- 15 were born in the Province of Washington: 8 in Pennsylvania; 3 in Virginia; 1 in Delaware; and 1 in Washington, D. C.
- 12 were born in the Province of New York and New Jersey: 11 in New York; and 1 in New Jersey.
- 11 were born in the Province of New England: 5 in Massachusetts; 2 in Connecticut; 1 each in Maine, New Hampshire, Vermont, and Rhode Island.
- 4 were born in the Province of Sewanee: 2 in North Carolina; 1 each in South Carolina and Kentucky.
- 4 were born in the Province of the Mid-West: 3 in Ohio; and 1 in Wisconsin.
- 4 were born in the Province of the Southwest: all in Missouri.
- 1 only was born in the Province of the Pacific: California.

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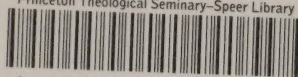
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